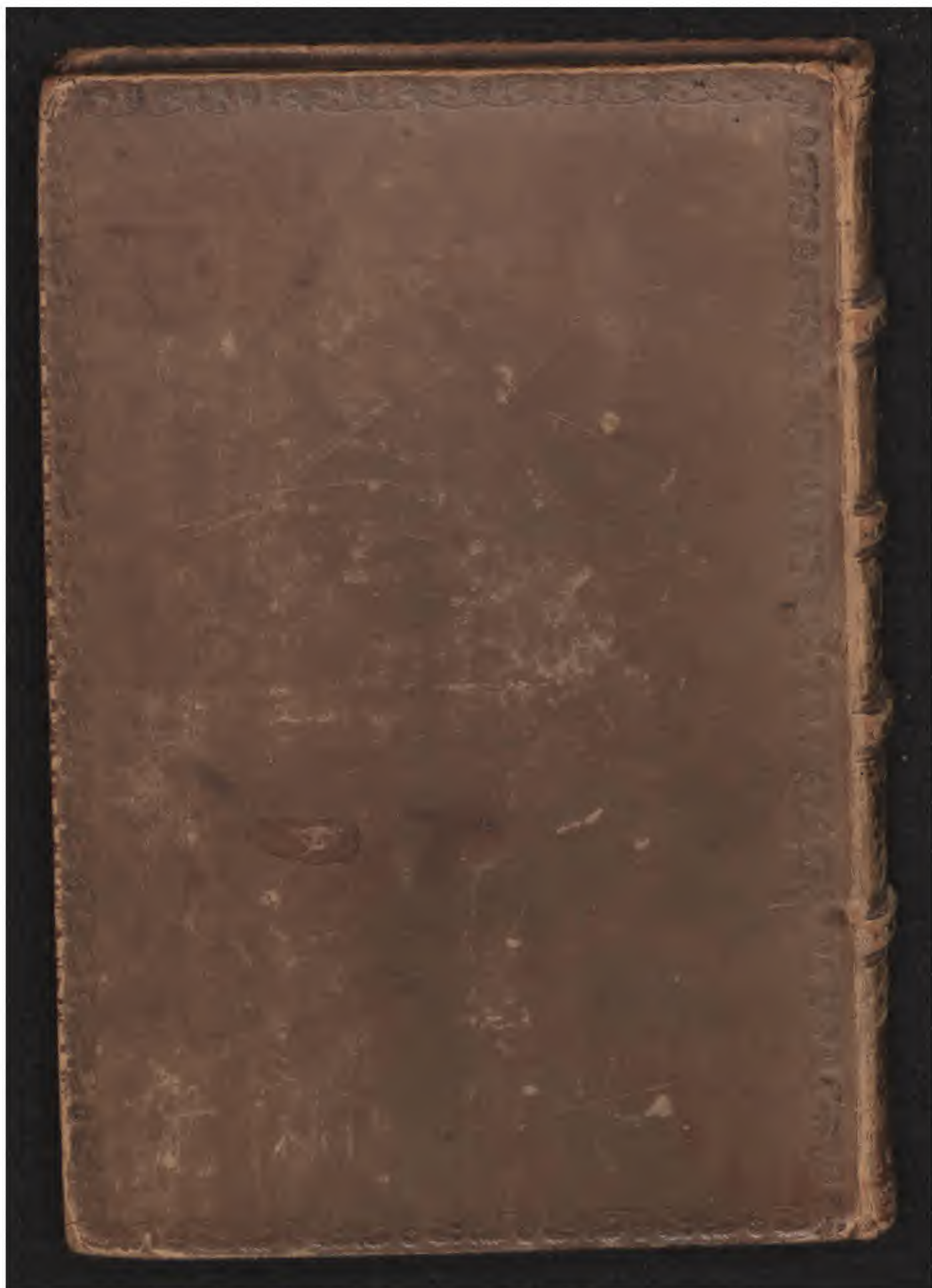






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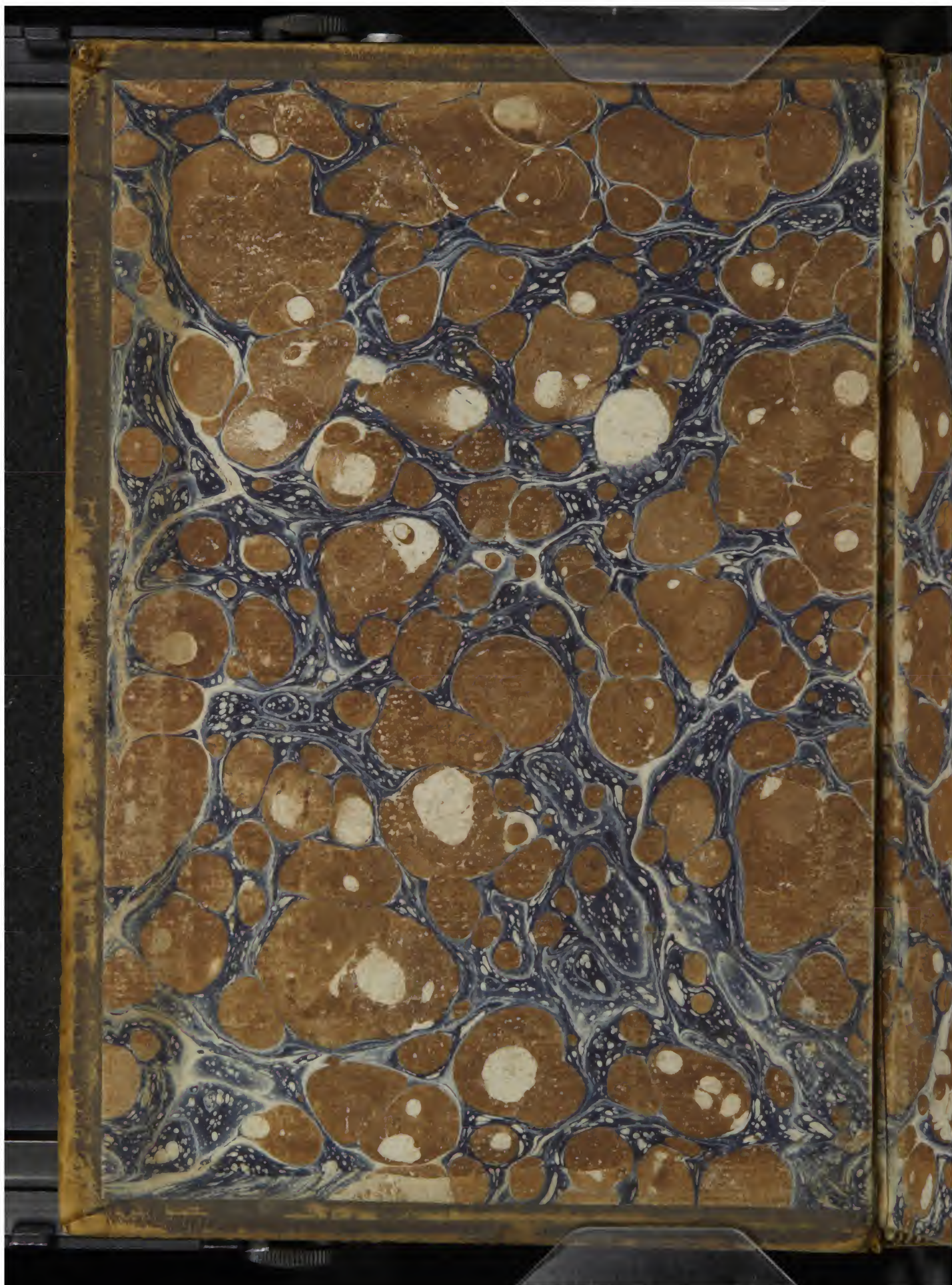


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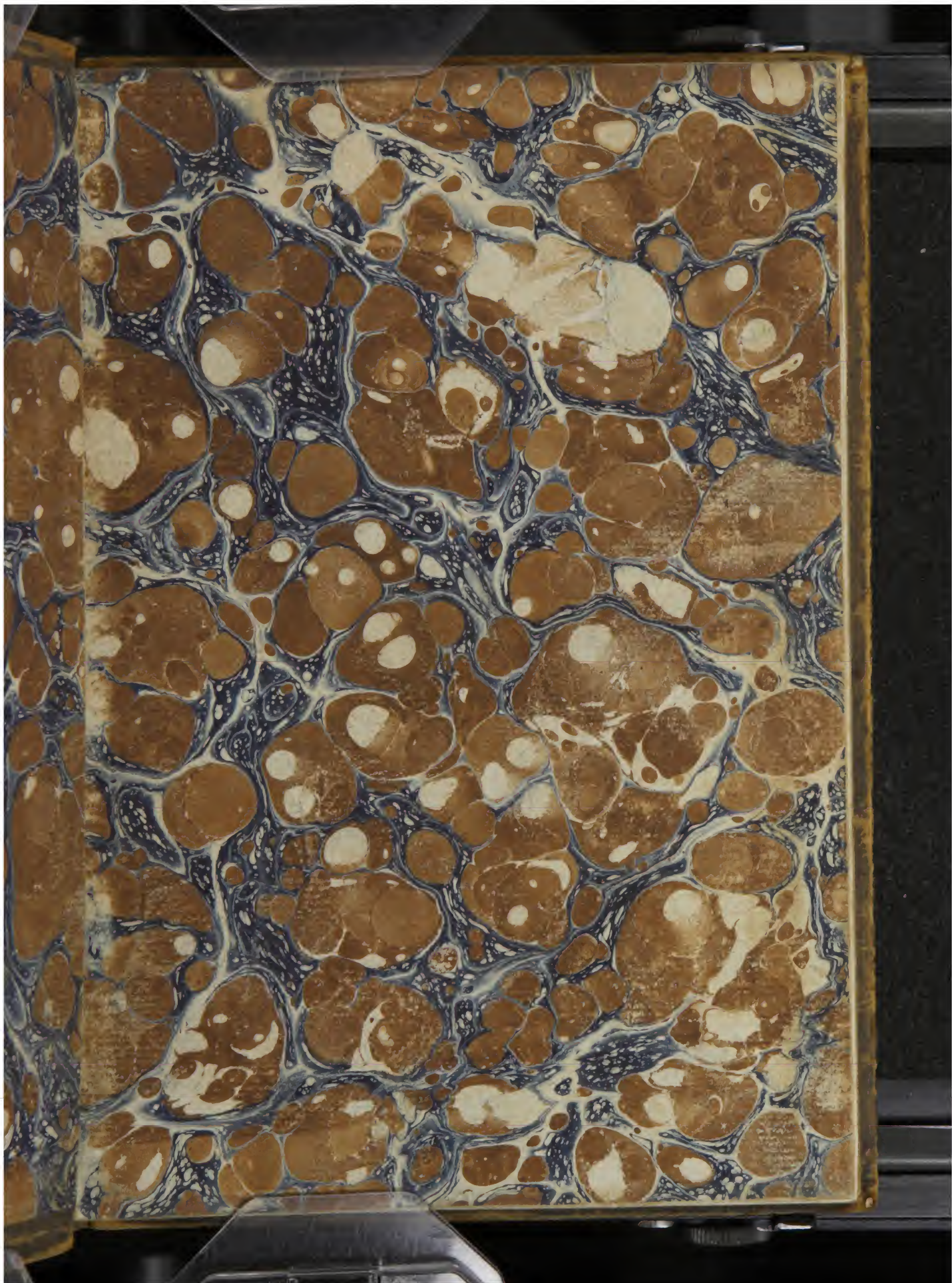


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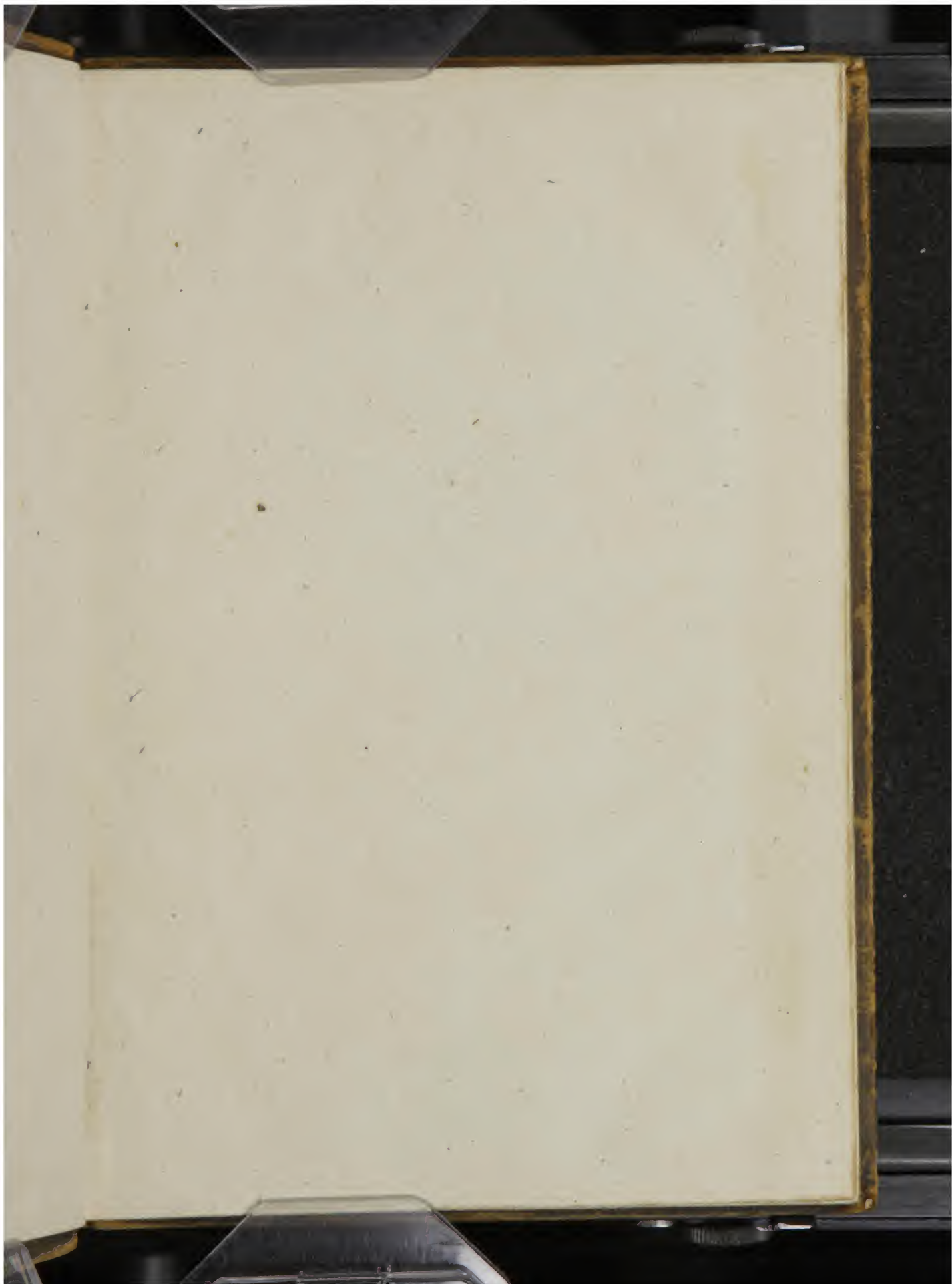
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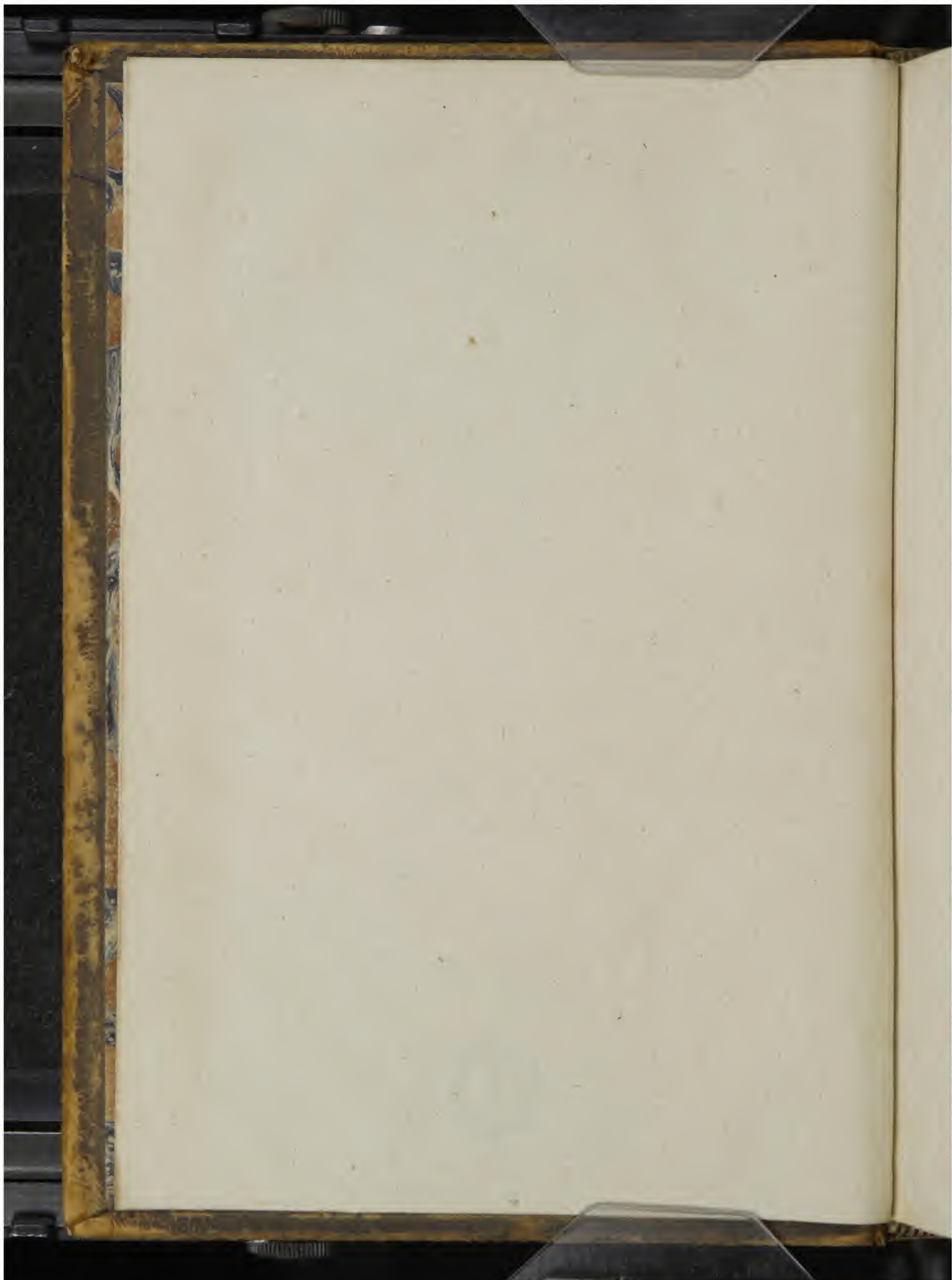
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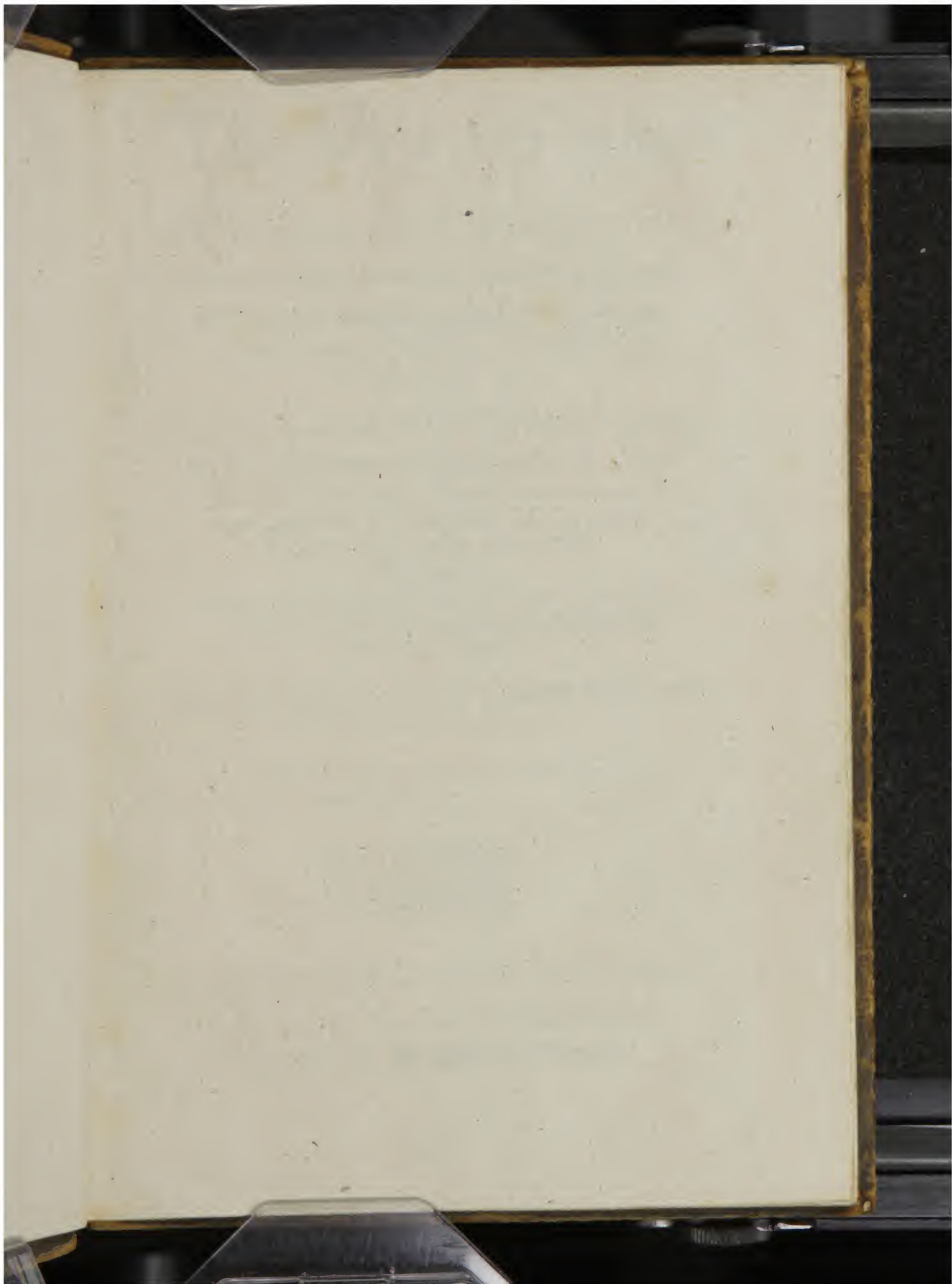
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# The Way of lyfe.

A Christian, and Catholique Institution comprehending principal poincts of Christian Religion, which are necessary to bee knowne of all men, to the atteyning of Saluation.

*First delyuered, in the Danish language for the instruction of those people, by Doctor Nicolas Hemmingius, Preacher of the Gospell, and Professor of Diuinitie, for the Kynge of Denmarcke, in his Uniuerstie of Hafnia:*

And about three yeares past, (for the commoditie of others) translated into Latine, by Andrew Seuerinus Velleius :

And now first, and newly Englished, for the commodity of English Readers :

By N. Denham, this yeare of our Redemption. 1578.



Imprinted at London by Richard Jones, and are to bee sould ouer agaynst S. Sepulchers Church.



THE FIRST WAY OF LIFE.

A Christian, and a good man, shall  
be content to live in a poor house,  
and to be counted for a fool among  
the worldlings, and to be counted  
for a madman among the wise.

First delivered, in the Danish language,  
for the instruction of those people, by  
Johannes Beringius, Pastor of the  
Church of St. Peter, in the City of  
Copenhagen.

And about the year 1640, translated  
into English, by Thomas Beringius,  
Pastor of the same Church.

THE SECOND WAY OF LIFE.

By the same Author.





To the Right woorshipful, Maister  
*Henry Sadleyre Esquier, Sonne of*  
 the right Honorable, Sir Raphe Sadleyre  
 Knight, (one of her Maiesties, most ho-  
 norable priuie Counsayle, and Chauncellour of her  
 Duchy of Lancastre:) And also to Mistresse Dorothy,  
 wife of the said Henry: Nicolas Denham: wisheth  
 the fauour of God, with the increase of the  
 knowledge of assured saluation, in

IESV CHRIST.



*Mongest those*

seuen speciall Sages of the  
 Grækes, there was one, which  
 beeing desirous to leaue to a  
 certayne follower of his sect,  
 some speciall token woorthy  
 of remembzaunce: commen-  
 ded vnto him (as the special-  
 lest thing y hee could deuise)  
 this Symbole  $\epsilon\pi\sigma\delta\epsilon\omega$  (that

is) Follow thou God. Wherby it is to be perceiued,  
 that euen the very heathens, indowd onely, with the  
 lighte, and wisdome of nature, and not able to pearce  
 farther, than their reasoninges, and argumentes taken  
 of the visibible creatures, which they saw, and perceyued  
 with their senses) would stretch: did not only conclude,  
 that there was a God, which was the workemayster,  
 and disposer of all those thinges, and that hee was im-  
 mortall: but also that hee was to bee feared, and honou-  
 red, and the sight, and ptesence of him, to be desired.

For whilest that they considered, the globe, and compasse  
 of the firmament, and the earth, with all the noble, and  
 variable furnitures therof, as the Sunne, the Moone, the

A y.

Starres



## The Epistle.

Starres, and vnder them, the varietie of the other creatures in their kindes, and lastly, the excellencie of the workmanship of the frame of the body of man: they were induced to gather therof, this conclusion: that the workemayster, of these things, was, not onely much moze beautifull, and excellent, but that hee was, also, to bee honoured, and to bee wished for, by presence to bee inioyed. Hereof spronge vp many contentions, and sundry deuises amonge them, concerninge the way, as well how to worship him, here vpon the earth, as also to seeke some thorte, and ready meane, to come to the sight, and beeholding of him. But notwithstandinge, in as much as they wanted the direction of him, which is the leader into all trueth: they tyed themselves in their owne sonde imaginacions, and, not onely in steade of the true worshippinge of him, frequented Idolatries, most horrible, and execrable: but also, to come (as they supposed) to the sight of him, attempted meanes, most pernicious, and dampnable. In so much, that diuerse of them, willinge to hye themselves apace, to bee in presence, with that immortality: could finde no better, or readier way, then speedily, to murder, and kill themselves. Which dooinges of theirs, notwithstandinge they were heynous, and wicked, and missed of the ende, and purpose, for which they were doone, (for this is certain, that Hee which beleeueth not in the Sonne of God, the anger of God doth abyde vpon him: And agayne the Apostle sayth: It is impossible without fayth to please God: yet it is apparaunte thereby, what earnestnesse was amongest the, both to seeke (according to their owne blinde iudgements) what this God should bee: and also, which should bee the waye, not onely to walke, but rather to make haste, and speede vnto him. Which, if they that do professe the name of Christ, would consider, and but compare themselves in these circumstances, with these men

Rom. 1.

1hon. 3.

Heb. 11. &  
Rom. 14.



## The Epistle.

men, beeinge but Heathens, and boyde, both of the true knowledge of God, the creatour, and also of him, which is the onely way, and would, but sumwhat considerately conferre together, the blynde diligence of the one, with (as it may bee very well termed) the diuelish, and secure negligence of the other: their forwardnesse in seekinge after that, which by all their toylinge, and tyzing of themselves, they could not truely finde out, with our backwardnesse, in not keping, and imbracing that which (without our laboures) is freely geuen vs. and layed before our eyes: their feruency, in desiringe to finde and runne the way, to that which they wished for, with our coldenesse in walkinge the right way, which is playnely drawne forth, and delineated before vs: to bee shorte, their perswasions of themselves, by this visible Sunne, with our dulnesse: who, by that true, and bright shining Sunne, which is the brightnesse and wisdom of the Father, will not bee instructed, nor mooued: If (I saye) they would with some earnestnes, consider these things: it were not to bee doubted, but as they doe detest, and abhorre, the name and conuersation of the Heathen: so they would loathe (in such matters as seeme, to bee the weightiest of all others) to bee eyther by others accounted, or in their owne consciences to bee condemned, for inferiours vnto them. But, to leaue all other partes of comparison, and onely to speake of one poynte, which concerneth our present purpose: it was taught amongst them, and practised by such as were of the best, and most reasonablest amongst them, as a mosse necessary, and principall doctrine: that they shoulde not alwayes heere continue, But passe from hence: and that there was an immortalicie of the Soule, which beeinge seperated by death, from the body, should, eyther, for the well, and vertuous walkinge heere, (accordinge to their accompting of a vertuous lyfe) bee gathered into a certayne place of pleasure,

with

10h.



## The Epistle.

with the Goddes, or els, for not followinge the morall preceptes in following vertues, and eschewing vices, should not inioy the sight of the Goddes, but should by them bee punished.

This was the Summe of (as I may terme it) their naturall, and blinde religion. Thus much euen nature her selfe, in that her corruption, had taught them. And therefore the better to stirre by their hearers, to walke vertuously, and with the more desire, in that path, which they supposed to bee the right waye: they vttered, and commended vnto them, and their posterity, many pithy, and saoury sentences, as: *Philosophia continua mortis meditatio*, that is: the loue or studie of wisdome, is the continuall meditation of Deatch: And, *Ad Ens Entiu semper contendendum*, that is: Wee must euer bee walkeinge towarde the cheefe beeing of beeinges, (whereby is ment, God himselfe,) with infinite such others, to tedious, here to be recyted, as in their bookes dagly handled, are plentifully to bee seene. But wee, which do beare the name of Chyistians, which liue at these dayes, in which (by the great mercy of God) such infinite treasures of Heauenly wisdome, and knowledge of Chyistian doctrine, is powdered swyth vpon vs: yea wee which haue, for their Guidewed, and false, a cleare, and perfecte religion: for their crooked, and vncertayne bypath, a streyght and most assured highway: for wisdome naturall, the wisdome Diuine: for Plato, Aristotle, and their Schollars, the Prophetes, Christ, and his Apostles: for the doubtfull ende of the pathe, which they taught, the certayne, and assured ende of the way which wee are instructed to walke in: are yet notwithstanding, in respecte of them so dull, and so carelesse of all these thinges, yea, and so litle ashamed of this comparison with them: that wee are litle, or nothing pricked forward, with the consideratiō of our more plentifull blessings: litle, or nothing consider our owne contempt



## The Epistle.

contempt, and ingratitude: seeme to make lesse accompt of Christ, his Apostles, and Ministers, then the heathen did of Pythagoras, Plato, Aristotle, and their Sectaries, and disciples: I ame, neyther by the promises of God to be allured, nor by his threatninges to be feared: to be short, seeme neither to feare to runne headlong into that path, which leadeth to destruction, nor to regarde to walke in that way which guideth to saluation. It is therfore to be feared, least that come to passe, in this comparison, which our Sauour I E S V S CHRIST himselfe pronounceth in the 12. of S. Math. comparinge, the diligence, and regarde of the Queene of the South, in cominge from the farthest partes of the world, to heare the wisdom of Salomon, with the negligence, and contempt of the Jewes: in refusinge to be taught by Christ himselfe, cominge amongst them: and likewise in comparinge the repentance of the Ninuities, at the hearinge of Jonas: with their obstinacy, and rebellion, in refusinge to heare the Sonne of God himselfe: namely, that as bee there recludeth of them both: that aswell the Queene of the South as also the Ninuities, beinge prophane people, and heathens: shall rise in the last iudgemente, and condemn that adulterous, and obstinate nation: so that these heathens, shall then also arise, though not to theyre owne saluation, yet to the condemnation of those, which (glorying in the name of Christians) haue so litle regard to walke the right way of eternall saluation. Which way of Saluation, soasmuch, as it hath berne, by diuerse woorthie instrumentes, of the Church of Christ, in these our latter times, and ages of the world: tryed, and discouered from that bypath, which leadeth to destruction and is (by the woorde of God, wherein that right way is set forth, and offered) sufficiently cleansed, from all brambles, and weedes of incombzaunce, which both for wante of good husbandinge, and walkinge in, had ouer-grown



## The Epistle.

grown, and hidden the same from many: and is now at the length, made so playne, and visible, that it may bee scene of all those, which doo not wilfully eyther close vp their eyes, that they will not see it, or if they doo see it, yet will not suffer their foote once to treade within it: a godly man (considering this) may, with sorow, and græfe of minde, iustly mernayle, why there bee so many, which will not know it: so fewe, that doo regarde to know it: and why, fewer hauing found it, and beeing set into it, do so slenderly goe forwarde, and continue their course in the same. That wee may the better conceiue the causes of these thinges: let vs first consider, wherin this waye of Saluation doth consist. The knowledge therof consisteth, in the right vnderstanding of these two thinges, namely of the Law, and the Gospell. Whereas the Law therefore setteth forth vnto vs the Justice of God, and is set before vs, that wee may playnely see therein, as it were in a glasse, both what God requireth of vs, and also how weake, and vnable wee be to fulfill the same, that wee seeinge our owne, both deformitie, and imbecillity, shoulde seeke for a cleanser, and a stronger, that may both cleanse vs, and fulfill it for vs: and by this meanes to be ledde to the Gospell, which setteth forth the same vnto vs: here, the first sorte, hauinge beene trayned vp, and nozeled in another manner of doctrine, concerning the Lawe and the Gospell, and hauinge not learned, the true endes, and right bles of them, for the which they were geuen: are so obstinately bent agaynst this true knowledge of the right way, which is in them contained: that they will suffer themselves by no meanes, to be brought, once to enter their foote into it. The seconde

27  
sorte of people, are more Achilles, and such as hauinge beene alwayes full fed like Epicures, and thowoly pampered vp, with all kindes of worldly voluptuousnes, and pleasures of the flesh: are so lulled a sleape in them, by the

*fulfilling  
of god*



## The Epistle.

the subtilty of the Deuill, who holdeth them fast snarled: that they haue no leasure, once to bethinke themselves, noz to regarde, eyther what G O D is, o2 his Lawe, and Gospell, neyther yet, what noz where they themselves be, noz how they came, o2 for what cause they are placed in the worlde, noz how they shall departe soozth of it, noz what shall become of them after this lyfe, and so neyther passe for Heauen, o2 Hell, G O D, o2 the Deuill: and therefore, no woonder, though they care not, for the inquiringe, and much lesse for walkinge in this way: being (as they suppose themselves, (in such a way, as there neyther is, noz can be any better. The thirde sorte, which doo finde it, and doo enter, and walke into it, and yet are oftentimes stayed, and hyndered in their course: are euen the most holpest in this lyfe, and the very electe of God: who hauing entred into it, and purposing with a good Conscience to walke forwarde in the same: are notwithstanding oftentimes, thzough the malice of the Deuill, (continually warring against them, and seeking to plucke them soozth of that way, into the bypathe of destruction with him, and thzough the frailty of their own flesh, and the continuall allurementes, and baytes of the worlde, are oftentimes so drawne aside, and hindered, yea so bewitched, and dazeled: that it oftentimes seemeth vnto them themselves: that they neede not so earnestly, and so diligently regard, to continue still their walking in the same. Hereof it commeth to passe, that, (by the permission of God) they being eyther drawne backe, o2 stayed from going forward, o2 pluckt for a season beside the way: many heynous, and horrible offences, are by them committed: which aduantage (as long as they heedefully kept themselves, within the limittes of the right way of Salvation) the Deuill could not haue of them. When Dauid demaunded of the Lord, Wherewithall, a young man should cleanse his way, and the answer of the holy ghost within him

3.

¶

him



## The Epistle.

him was this : By rulinge himselfe according to the worde of GOD, was then no doubt, both mindefull of this way, and diligently troade, and walked in the same: but, bæing a litle stayed therin, hæ was drawne aside, and committed the most horrible offence of Murther, and Adultrie : but God hauing compassion vpon him, and not suffering him, vtterly to lose the right way of his Saluation : ioyning his Mercy, and Iustice togeather, and sending them vnto him, by the Prophet Nathan, did both mercifully set him in the right way agayne (after hæ had repentauntly acknowledged his declining from the same) and also therewithal, iustly scourged him for his wandring & digression. The lyke may bæ found of Ezechias, Manasses, Peter, and diuerse others: which (in reading of the holy Scriptures) are almost euery where to bee found, and here, for expelling of tediousnesse, are omitted. So that albeit, the godly man, or woman, bæ sometimes hindred in the walking of this course, from goinge forward, or be plucked backward, or seemeth (as it were) set quite beside the way, wherby (as the examles aboue recited do declare) many horrible offences, and wicked actes, pleasant to the Deuill, are by them committed : yet, this hope they haue lesse them: that God will not suffer them (with the obstinate wicked, & carelesse vngodly,) to perish vtterly from the right way, but that hæ will reach forth his mercifull hand of direction vnto them : which (they hartily repentinge, and taking holde of) will set them in the streyght, and right way agayne : wherin if they shall perseuere, and continue vnto the ende : they shalbe sure (as our Sauiour Christ himselfe hath promised) to bæ vndoubtedly saued. For, so hæ himselfe sayth in *Math.* Hee that continueth to the ende, shalbe saued : And agayne : Continue vnto the ende, and I will geue thee a Crowne of lyfe. Thus wæ se the diuersity of the people, which lyue, & remaine, euen amongst vs which professe the name, and religion of  
of



## The Epistle.

of IESVS CHRISTE, how, and in what manner they  
bee affected, to the knowledge of this way of eternall lyfe,  
and Saluation. Whereof, some, (by meanes of a for-  
mer false receiued opinion deeply rooted in them) bee ob-  
stinate, and wilfully will not learne it: some, are negli-  
gente and carelesse, that they passe not for it: the thirde  
sorte yet imbracing it, and reioysing to walke in it: are  
notwithstanding (thzough diuerse, and infinite impedi-  
ments, and hinderances) either stayed, or plucked back,  
or aside from it: and yet notwithstanding, by the mercy  
of God, are called backe againe by earnest repentaunce,  
and are agayne set therein: wherein they walke here vpon  
the earth, and continue their course in the same vnto  
the ende, depart this life in walkinge in the same, and at  
the ende of this way, enter into the Citie of eternal rest,  
and saluation. The true doctrine wherof, being in this  
little Treatise both learnedly, and also clearly, & plainly  
set forth, by this godly learned man, being such a one, as  
by the iudgement, and opinion of diuerse of the best lear-  
ned of this our time, hath deserued, not the least comen-  
dacion, of the Church of Christ: when I had perused, and  
conferred with my friend, I thought very meete, and pro-  
fitable, to conuert into our bulgare spæche, for the com-  
modity, & comfortable instruction of all those, to whom it  
shall please God, to geue eyes to see, eares to heare, hearts  
to conceiue, and feete to walke aright, in the ready way to  
lyfe, therin set downe, and deliuered: as in the diligente  
reading, and meditating of the same, shall (I hope) to the  
comfozt & sound instruction of the Christian Conscience,  
more playnely appeare. For, as the Doctrine therein  
conteyned, is, both necessary (and as touchinge the sub-  
staunce therof) is such, that the true Christian man, or  
woman, may not bee without the knowledge, and practise  
therof, in this life, if they desire to attayne to the know-  
ledge, and vnderstanding of their saluation in the lyfe to

¶ ii.

come:



## The Epistle.

come : so is it (asmuch as is requisite therunto) both pithily, very playnely, and also familiarly, aswell in plain speech as easy Methode, set downe, and deliuered : & further, with good aduiseiment, and deliberation handled, and diuulged. Touching the Authoz himselfe, it is sufficiently knowne amongst the learned, what hee is: as beeing such a one, which hath not the lowest rōme, amongst the best, and moste approued Chzistian wziters of this our age : brought vp from his infancy, in the studies, and exercises of learning, and godlynesse, notably qualified, and furnished aswell with liberall artes, and languages : as principally in the study, & profession of Diuinitie: which profession hee hath worthely and diligently executed (as by his owne testimony set downe in his Epistle befoze this booke, is to be sene) by the space, and continuance of thyrtye yeares : beeing therunto called, by the Kinge of Denmarcke, to supply the place of his publique reader, and professor of Diuinitie, in his vniuersitie of Hafnia, where with great fame (as I heare) hee at this day continueth. Touching the perticuler matters, conteyned, and handled in the booke, ther are such (as I haue already sayd, and in the diligente perusinge therof shalbe better perceiued) that the knowledge of them in a Chzistian, may not be wanting. And I doubt not but the Chzistian reader (if hee haue any desire to aspire to the knowledge of Iesus Chzist) hauing a while busied himselfe therein : shall freely in his owne conscience confesse, as much as I haue heere spoken. For, if hee desire (in short summe, and briefely, and yet sufficiently) the perfecte, and right vnderstanding of the Law of God, what it is, how many, and what the true vles therof be, to what end it is geuen vnto men : also, what the Gospell is, and to what ende it is geuen, what wee must necessarily beleue of Chzist, (as it is consonant to our common sayth :) How hee is our Mediatour, Redecmer, and Sanctifier : by what meanes hee



## The Epistle.

hæ declareth and setteth forth his benefites vnto maner  
kinde, what his benefits be toward vs: what is to be con-  
sidered & learned of the Sacraments, aswel of Baptisme,  
as of the Supper of the Lorde: besides diuerse other ne-  
cessary doctrines, of the right worshippinge, and seruice  
of God, of prayer, and diuerse other places which (as I  
haue sayd) in the diligent perusing of the same, shall moze  
evidently appeare, to the Christian reader. If hee desire  
(I say) to bee instructed, exhorted, or comforted, in these  
thinges, hee may here finde them, both soundly, & plainly  
expounded. All which pointes, being by other most god-  
ly, & learned pastoures of the Church of Christe, notably,  
and pithily in these latter times set abroade vnto the be-  
holding of the worlde, to no small benefit of the Congre-  
gation of Christ: yet by reason of their buckling with the  
aduersaries of the trueth, in refelling their corruptions,  
and cauilling objections, they were forced, to write with  
greater stile of wordes, and moze Scholeryke, whereby  
their workes became moze conuenient (in some pointes)  
for students in Diuinitie, then for the common peoples  
perceurance, and Capacitie. Which things I speake,  
not that I would dehozte any from the reading, and dili-  
gent exercisinge of them: yea I doe rather most hartely  
exhorte them therunto: but this I say, to the ende, to take  
away the offence, which (as I my selfe haue heard) some  
haue taken (though vnderferuedly) when they perceyue  
thē in some places (for the causes afoze recyted) to write  
eyther somewhat longer then they thinke mete, or sum-  
what moze artificially then they doe conceyue. Which  
offence, (not geuen, but vniustly taken,) they should easi-  
ly let fall, if they would consider the causes afoze sayde,  
which violently dyed those learned men, and by an ine-  
uitable necessity, enforced them so to doe. From which  
tediousnesse, (if they will needes so accompte it) they



## The Epistle.

are in this small treatise deliuered: where so sundry great occasions were not geuen to the Authoꝝ: For as hee aunswereth here but to few obiections, so, wꝛitinge his booke foꝝ the common soꝛt, hee frameth his answers and solutions, bothe shoꝛte, and easie. Which woꝛke (after sundry other learned, and fruitefull laboures wꝛitten of Diuinitie, by him, which are extant, and set abꝛoad in the Latin tongue:) the sayde Authoꝝ wꝛote, and deliuered abꝛoad, at the first, in the Danish language, foꝝ the instruction, and consolation of the people of that nation, and specially foꝝ such of them, as could not gather y<sup>e</sup> knowledge of godlynesse, foꝛth of other languages, wherein it was wꝛitten: which beeing so wꝛitten, and set abꝛoad, it was, by diuerse learned men of the same Region concluded vpon, foꝝ the woꝛthynesse thereof, to be turned into the Latin spꝛeche, to the ende, that other faithfull heades, and teachers of the Church of Chꝛist, seeing the same, and perceiuing it to be, both sound, and comfoꝛtable, might the sooner conuerste, oꝛ cause the same to be conuerted, into their owne seuerall languages: and commend the same, to those poꝛcions of the Church, and flock of Chꝛist which are to their seuerall charges committed.

Which Treatise beeing now at the last, conuerted into our common language, by mee, foꝝ the causes aboue rehearsed: I here dedicate, and present (Right woꝛshipfull) vnto you both: beseeching you to accept the same, as an argument, and testimony of that well willing affection, which (by sundry your gentlenesses exhibited, and shewed) you haue, deseruedly, rayled vpon in mee. And albeit, I can not iustly auouch it, to be any recompence foꝝ any parte of the same: neither yet doo proffer it to that ende: yet rather then I would incurre the compasse of that sentence of the Philosopher, *Perit quod facis ingrato: That is losse which is doone to an vnthankfull person:* I had leiffer by proferinge that litle, that I may make auoydance



## The Epistle.

auoydaunce therof. I beseeche almighty God p̄serue  
you bothe, and confirme, and increase in you, vnto the  
end, those good giftes of his grace which he hath already  
begun in you: and so illuminate you with the light of  
his holy spirit, that yee may both see the right way, and  
seeing it, you may haue a desire to walke in the same: and  
that walkeing daily forwarde in the same, and so conti-  
nuing vnto the end: you may passe, in at that gate, which  
leadeth from the sourginge, and daungerous Sea of this  
transitorie lyfe, into the Hauen of perpetuall rest, and  
quietnesse, there quietly, peaceably, & ioyfully, to beholde  
the glorious face of IESVS CHRISTE, to whom with  
the Father, and the holy Ghost, be p̄ayse and dominion  
for euer. Amen.

Your Woorships humble at commaundement:  
N. Denham. From London this xxv. of Oc-  
tober, the yeare of our Redcmption, 1578.

## FINIS.





## To the Christian Reader.

**W**Heras in this booke (good Christian Reader,) certaine faults are committed in the Printinge thereof, though they bee not many: which haue come to passe, for want of directing the Printer, in some such places of the written copie, which were eyther blotted, or obscurely penned: & in reading might be some trouble, or hinderance vnto thee: my counsaile is, that (bee fore thou settle thy selfe, to the diligent reading thereof) thou shouldest looke vpon these faultes here followinge, and as thou findest them here set downe, and noted by the Pages, & lynes: so thou shouldest turn vnto them, and with thy pen, amend them, which bee ing doone, thou shalt reade it (I hope) to thy instruction, and comforte. I ceasse here to speake further of the dignitie, of the woork: wishing thee, first to reade it, and then after, to reporte the dignitie thereof to others: and in my simple Iudgemente thou shalt finde in thy conscience, cause sufficient to commend it, and thanke God for it, So fare well.

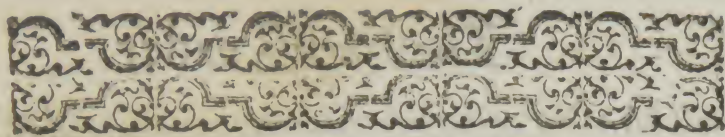
### Faultes escaped in Hemmingus his Epistle.

Page.	Lyne.	Faulte.	Correction.
8.	25.	appeerations,	apparitions.
9.	3.	Egypticall,	Aegyptiacall.
Codem.	30.	baritie,	varietie.
12.	23.	Prophet,	prophetes.
Codem.	26.	vniforme,	vniforme.
Codem.	31.	althefull,	healthfull.

### Faultes escaped in the Booke.

Page.	Lyne.	Faulte.	Correction.
17.	13.	admonith,	admonished.
19.	23.	Ceremontean,	Ceremoniall.
21.	30.	natiue,	natiuitie.
25.	9.	first,	fifte.
28.	12.	as,	all.
35.	27.	punished,	vnpunished.
44.	23.	cleane,	cleare.

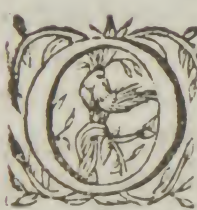




**To the magnificent, and worthy Gentleman,** excellent in wisdom, vertue & godlinesse,  
**Biornone Kaaes, Lord of Starupgaarde,** most prudent senatour of the kingdome of Denmarke, president for the King in the Tower of Malinogien: And to his welbeloued wife, the noble, chaste & godlie  
**Lady Christine Nicolai Fil.**

*Nicolas Hemmingius* wisheth grace and peace  
 from God the father, through our Lord

IESVS CHRIST.



**F** all the things which are in the worlde, there is nothing either more better, or more precious, either yet more profitable: than to know God, & his will aright, and to worship and reuerence the same. For, as this whole world is momentanie, and shall passe away: so in like manner the treasures thereof, with how soeuer beautiful and magnificent titles they be named: Yet (to be all fleeting & falling away) dayly experience may shew and teache vs: vnlesse we would suffer our selues to be blinded, or (as it were) to be bewitched of the same. But, to knowe God (Arigh) and (hauing gotten the knowledge of him) to worship him aright, according to his will, reuealed in his word: that continueth for euer, and leadeth man (from the vnstedfastnes of this vnconstant world) the right way to eternall life and saluation. Therefore in Iohn, Christ saith: *This is eternall*

Iohn. 17.  
 verse 3,

B



## The Epistle

Psal. 84.

ternall life, to knowe thee to be the onely true God: and Iesus Christ whome thou haste sent. And in another place: What doth it profit a man to gaine the whole worlde, and loose his owne soule? Therefore Dauid iudgeth aright, in Psal. 84. where he saith: One day in thy courts, is better than a thousand: I had rather bee a doore keeper in the house of my God, than to dwel in the tents of vngodlynesse. For the Lord God is a light and defence, the Lord wil giue grace and glorie: and no good thing will he withholde from them, which walke in innocencie. In these wordes, Dauid putteth a difference betwene those, which are without the church, and those (whiche beeing within the Church of CHRISTE) haue the true vnderstanding of the BEEING and VVILL of God.

This difference, he placeth in fīue thinges, moſte ſpecially to bee remembred: by the contraries of which, both doe appeare the more euident: namely, bothe how great, the honour, and high blessed estate of the children of GOD is: and contrarywiſe, how great the miſerie and calamitie is, euen of the moſte mightie of this world, which be not citizens of the Church of God.

The firſt good thing, and commoditie of the children of God, or of the Church is, *That God himſelfe is in her as a moſte lightſome ſun*. For, euen as from this viſible Sunne, there cometh vnto the worlde, *Light, Heate, and ſhining beames*, wherby al things are quickened and cheriſhed: ſo, frō God, (which is the Sun inuiſible) there cōmeth vnto the Church, *Light*, (that is to ſay) cleere knowledge of GOD: there cometh *Heate*, that is, affections burning with Faith, Hope, and Loue: and ſhining beames, which are the manifolde



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folde consolations, whereby the faithfull soule is re-  
leeued,cherished,and comforted. This Sunne,as it ri-  
seth to such as feare God: so it setteth to the negli-  
gent,the wicked lyuer,and the carelesse. It is therefore  
(with great diligence) to be taken heede of: that the  
godlie(through a certaine sluggishnes of their owne,  
in hearing,or reading the word of God, wherein this  
Sunne brightly shineth) doe not suffer this Sunne to  
be,either darkened,or hidden from them. For,as this  
visible Sunne, if it shall seeme to a sicke body in his  
dreame,to be hid,or darkened, there is daunger ( as  
*Hippocrates* affirmeth ) of moste certaine death, to  
the sicke body, to be at hand: so, if our *sunne* *Christe*  
be darkened vnto vs(his doctrine beeing either abo-  
lished,or obscured)not onely darcknes hangeth ouer  
vs,but also the death of the soule, and moste assured  
eternall condemnation.

Furthermore,we may heereby perceiue ,the mi-  
sery of them, as many as are destitute of this *sunne*  
*the worde of GOD*. For,they beeing blinde,doe,bothe  
grope in the darknesse of ignorance: and beeing ig-  
noraunt of God,are stricken with dreadfull amased-  
nesse of minde,when sinne sheweth foorth it selfe in  
their consciences. And albeit, that Conscience see-  
meth in many, to be ( as it were with an hot yron )  
scared,as though it were voyd of all feeling of sinne:  
yet notwithstanding it will at sometime be wake-  
ned vp, at the least in the extreame agonie of death,  
and will driue the miserable soule into desperation:  
than the whiche thing, nothing may happen vn-  
to manne, either more heauy, or more bytter: as  
hauing leather, that hee had neuer beene created

B.ii.

and



## The Epistle

and brought vnto light.

The second good thing, or commoditie of them which knowe the *essence* and *will* of GOD, and yeelde themselues obedient to the same, is : that God is a defence, or sheeld vnto them, wherewith they are compassed, defended, and sheelded, against the kingdome of darcknesse. Of this sheeld speakeeth Dauid in Psal. 5. when he saith: *All they which hope in thee shall reioyce, they shall euer be giuing thanks, and thou shalt dwell in them: all they which loue thy name, shall reioyce in thee. For thou Lord shalt blesse the righteous, and with thy fauourable kindenesse, shalt thou compasse vs as with a sheelde.* Item Psal. 18. *And thou haste giuen me the defence or sheelde of thy saluation, and thy right hand doth vpholde me.* In this manner, it is the good pleasure of God, that he wil not only, (with the crowne of his fauourable kindenesse) compasse his about: but also, will haue them to bee happie, with perpetuall blessednesse. Paule, when he writeth to the Ephesians, thus: *(Take vnto you the sheeld of faith, where with ye may quench all the fiery dartes of the wicked:)* Signifying, that we are the compassed about with the sheeld of faith, when we fight a good fight, holdeing a stedfast beleefe of the doctrine, with a sure confidence of mercy, & a good conscience. This sheelde, forasmuch as the enemies of God doe want: what (I pray ye) can be more miserable then they? For in asmuch as they be naked and vnarmed, they are not able to resist the diuel the prince of darkenes: but he obtineth ful dominion in them, & throweth them headlong out of one wickednes into an other, vntill he haue brought them to vtter destruction.

The third good thing or commoditie, which the  
godly

Psal 5.

Psal. 18.

1, Tim. 1.



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godly haue by the healthfull knowledge, and feare of the true God: is called of Dauid *Grace*.

This *Grace*, is the fauour of God, forgiuing sinne to the belecuers, for the death of his sonne, and garnishing them with a most pure garment, which is, *The obedience or righteousness of Christe*: VVhereby they are in such wise reputed righteous in the sight of God, as if they them selues had fulfilled the lawe. But they which are out of the congregation, are voide of this grace of saluation: and doe remaine vnder sinne, the wrath of God, and eternall damnation, for their iniquitie.

What this  
grace is.

Roma. 5.

The fourth commoditie which they (that know and feare God) doe inioy: is called of Dauid, *glory*. This *glory* is, *The adoption* of the adopted sonnes of GOD: *The inhabiting* of the holy ghoste, and the hereditary possession of eternall blessednesse, by Iesus Christe. But contrarywise, they which doe not knowe God, are the bondslaues, and dwelling places of the diuell, are mooued by his spirit, and to eternall ignominie, are they reserued.

What this  
glory is, and  
wherein it  
consisteth.

The fifth good thing or commoditie, which God (by the *psalmist*) promisethto vnto the godly, is cōteined in these wordes: *He will withhold no good thing from them which walke in innocencie*. O, how great is this promise? It is all one as if he should say: They which walke in innocencie, (that is to say) they which by faith doe yeelde obedience vnto God, shall be abundantly indewed with all good thinges: so, that they may perpetually inioy them, and shall neuer stand in feare of any euill to come vnto them. And albeit, that all the Children of God, shal in this world suffer persecution:

persecution:



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persecution: yet notwithstanding they are certaine of the good things promised, which heere they obtaine by hope, and in the life to come, shall (without all impediment) for euer possesse. But contrarywise, they (which haue neither learned to knowe God by his worde, neither yet to feare him according to his will: vnto them ignominies, sorowes, and calamities, shall neuer be wanting: but vnto the Diuell, (whome they haue serued) they shall be thrall and subiect for euer.

Heereby now euery one may easely vnderstand that to be moste true which I propounded in the beginning, namely: *That of all things which are in the world there is nothing either more better or more precious, neither yet more profitable, than rightly to know the ESSENCE and WIL of God: and that this knowledge is drawne forth of the word of God, in the which word, he hath opened bothe him self and his wil.* But least any man should suffer himselfe to be seduced by the deuill & his members: it is to bee knowne, that the worde of GOD is not any other where to be sought, than in the writings of Moses the prophetes, the Euangelistes and Apostles, whiche are beautified with the testimonie of the omnipotent God, which is the eternall veritie, and can not lye, as Paule speaketh. But some may object, or, at the least thinke with himselfe in his heart, (as many doe, although they expresse it not by their mouth) after this manner: If wee were certaine, that that worde were in very deede, the worde of God himself, doubtlesse, it were of all things farre the most precious: but, the world, for a great parte therof, is against the same, and fewe there be which imbrace it, and

Rom. 3.



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& fewest of those which liue according to the same: yea, there be also very many, which verely with their mouth confesse the same to be the word of God, but yet by their liues and manners (contrary to the same worde, whereof they doe so commonly boast) they deny the same. This (without all dout) is that temptation, which the Diuell breathed into our first Parents, whereby he also seduced them, neither doth he at this day cease with vnwearied study, by this his olde deceitfull subtiltie, to circumuent and destroy very many. It is therefore cheefely necessary for all Christians, to haue in a readinesse, (touching the certitude of the word of God) firme arguments & sure demonstrations, which (in the olde and new Testament) are euery where to be found.

There be in generall two kindes of testimonies, by which it is couinced, that the doctrine of the church in the bookes of the Prophets and Apostles deliuered: is verely proceeded and inspired of GOD him selfe. Of these, the first is, *An outward testimonie*: but the other is *inward* in the heartes of eche of the godly.

I call that the *Ourwarde Testimonie*, which runneth into the senses of men, that it may send to the minde, the brightness of the Heauenly veritie. Of this, there be six partes, of which partes, albeit euery one by it selfe, might suffice, to euince the infallible certitude of the doctrine of the Church: yet not withstanding it pleased the moste mercifull God, by so many meanes to sustaine our infirmitie.

What the outward testimonie is.

The firste parte therefore, of the *Ourwarde testimonie* is, *The Diuine manifestation*, by the which God him selfe, (proceeding from his secret seat) hath, (with



## The Epistle

(with his owne voyce) reuealed his wil, touching the doctrine of the Lawe and the Gospell. And, albeit that God hath often, and at diuerse times manifested himself, repeating with other, & other words, the selfe same doctrine: we notwithstanding, wil recite certaine of the more selected appearings of God.

First of all therefore, hee appeared to *Adam* after the fall, and deliuered first with his owne voyce, the doctrine of the *Lawe* and the *Gospell*. For in that that he layd punishments vpon our first parentes, for their rebellion (in perpetuall testimonie of his anger against sinners) it pertaineth to the lawe: and in that Gen. 3. that he promised: *The seede of the woman, to crush the ser-pents head*, it is the voyce of the Gospell.

Furthermore, God appeared vnto *Noah*, and by a wondrous deede confirmed bothe the doctrine of the law & the Gospell. For, when with the flood, he destroyed the vnrepentant: he executed the sentence of his lawe: but when he deliuered *Noah* beleeuing his word, & (by faith) beeing obedient vnto him, he established a testimonie of the promise of his grace reserued, which is of the *Gospell*.

After the flood, GOD appeered vnto *Abraham* ten times, to *Isaach* his sonne twise: and to his Nephew *Iacob*, seuen times. In which appeerations, was propounded not diuers, but one, and the same doctrine alwayes, of the *seede of the woman*, (that is to say) of *Christe Iesus our saviour*.

After these thinges, God appeered to *Moses* in *Aegypt*, repeating bothe the doctrine of the lawe and the *Gospell*, and with wonderfull doings confirming the same. For the iust plague & calamitic of *Pharao*,  
and



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and his ministers, is to be referred to the Lawe: but, that glorious deliuerance of the people, with *Moses*, foorth of that *Aegypticall* house of seruitude: is to bee referred to the Gospell. All which things are, figures of the last Iudgement, wherein God will condemne the Diuell, with all his traine: and receiue to himself, into euerlasting Tabernacles, as many, as with a true, and liuely faith, shall constantly cleaue vnto Christe.

In the new Testament also, the same GOD hath founded his word from Heauen, and hath commended vnto vs Christe the teacher, with his owne mouth, saying: *This is my beloued sonne, in whom I am well pleased: heare him.* As if he should say: *In time paste*, I Matth. 3. promised the seede of the woman to crush the head of the serpent, & to repaire againe my image in man, (the curse of the Lawe beeing taken away) beholde, he is heere present, heare ye him, which hartely loue life, and saluation: for in him am I wel pleased (that is to say) by this my sonne, am I reconciled to the world, that is, to all them, which (by faith) shall receiue him. Let vs oppose all these apparitions, with many others (in which one, and the same doctrine is alwayes repeated) against the Deuill, and all wicked Sophisters, *Mahometistes*, vnbelceuing Iewes, and prophane nations: and to conclude, against our owne prudence, and carnall wisdom, ascrybing vnto God alone, the praise of the veritie.

The second parte of the *Outward testimonie* is, *The varitie of miracles*, (that is to say) of the peculiere, and extraordinarie workes of God, which can not bee doone, by any creature. All these thinges hath God

C. doone,



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done, that he might help our imbecillitie: that when these outwarde miracles should present themselves to our eyes, we should decree in our minde, that to be the doctrine of God, which (with such manner of woorkes,) as with scales is confirmed.

And, albeit that these miracles (from the beginning of the worlde, foorth vntill the times of the *Apostles*) be innumerable: yet notwithstanding the scope, and end of them all, is one: namely, that they might confirme the trueth of God, (that is to say) the doctrine of the Lawe, and the Gospell.

In the olde Testament are found miracles done before the flood, in the flood, and after the flood. Likewise in *Aegypt*, and after the goeing out of *Aegypt* and in the wildernesse, by the space of 40. yeres. In like manner, in the time of *Iosua*, of the *Iudges*, of the *Kings*, of the Captiuitie of *Babylon*, and of the *Macchabees*, vnto the comming of Christe: all which, did seale the same doctrine, beeing oftentimes repeated.

Gen. 3. The miracles also, of the new Testamēt, wrought by Christe, are no lesse wonderfull: concerning which, he saith to the Iewes: *if ye beleue not mee, beleue my woorkes*. Cheefly this is woorthy to be considered, that Christe the third day rose again from death, and afterwarde, in the beholding of fīue hundred brethren, did ascend visibly into heauen: and so accomplished the first promise made vnto *Adam*. All these, yea or one of these miracles might be sufficient for vs, that we should beleue the word of God: but it so seemed good vnto God, by the varietie of these, to sustaine our infirmitie.

The third parte of the Outwarde testimonie, is  
The



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*The moſte certaine fulfilling. (or accompliſhment) of the prophets: which witneſſeth, that God himſelfe ſpake, by the mouth of his miniſters. For, we haue an vn-moueable foundation of our faith, when (to the foreſayings concerning the Meſſias, or Chriſte, prophecied by Moſes, Dauid, Daniell, and other Prophets) we ſee the Hiſtory euangelicall, to aunſwere. The ſtedfaſtneſſe of faith (ſaith Auguſtine) conſiſteth in this: that all thinges which came to paſſe in Chriſte, were tolde of before. Hence of our faith concludeth on this manner.*

*He alone, without all doubt, is the true, and onely Meſſias and Sauour of the worlde, in whome alone doe meete together whatſoeuer hath beene foretolde, touching the Meſſias, by Moſes, and all others the Prophets of God.*

*In Ieſus, the ſonne of Mary alone, meeteth together, whatſoeuer hath beene (touching the Meſſias) foretolde by Moſes, and all the reſt of the Prophets of God:*

*Therefore: Ieſus alone, the ſonne of the virgin Mary, is, (without all doubt) the Sole, true, and onely Meſſias, and Sauour of the worlde.*

*Vpon this foundation, the Apoſtles of Chriſte, Peeter and Paule, builded the faith of the Gentiles: whiche would neuer haue beleueed in Chriſte, vnleſſe they had ſhewed them, this agreemente of the foreſayinges, and their fulfillinges in Chriſte. Touching this mat-*



## The Epistle

ter, let the 17. *Ast*: and 2. *Peter*. 1. bee reade.

In like manner also, the foretellings of the Prophets (touching the moste greuous persecutions of the Church, which at this day, we finde that Romish *Antichrist*, and *Mahomet*, to fulfil) are extant. Heere, let vs comforte and lifte vpp our selues against the kingdome of the Pope, & the raging of *Mahomet*, when we confer the euent, with the Prophecies shewed long time before. Of the tyrannie of the Roomish Bishop, and *Mahomet*: *Jeremie*, and *Daniel*, foreshewed: when we therefore doe see these things to haue come to passe, what letteth, that we should not thorowly perswade our selues, that those thinges shall come to passe, which are foretolde of the *Aduent*, or comming of the kingdome of IESVS CHRISTE, wherein, namely in the last day, he will appeere, and will raise vp all people from death, those whiche haue doone good, to the Resurrection of life: but those which haue done euil, vnto the Resurrection of damnation, as the whole sacred Scripture, touching this matter, doth euery where moste plentifully teach vs.

The fourth parte of the Outwarde testimonie, is, the consent of *Moses*, the *prophet*, *chrisse*, the *Apostles*, and of the whole vniuersall Church, in doctrine and worshipping of God. For, all these, with one vnifosme agreement, haue holden the same doctrine of *The Lawe*, and *The Gospell*, and the same manner of worshipping God. Neither hath the diuersitie of ceremonies (which for the cōsideratiō of times, haue beene changed) troubled this agreement, one, & the same foundation of the true and althschull doctrine, euery where remaining. But if this doctrine had not  
beene



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beene inspired by God, so greate an agreement had neuer beene in these *Ministers* of God: whome, (both in teaching, and propounding the same matters, it is conuenient, that their successours should imitate.

VVhere that thing is accomplished, there must needs be the true Church of Christe, and without this not else where.

The fifth parte of the Outwarde testimonie, is, *The indurance, and conseruation of the Church, from the beginning of the world, vnto this time, and so farther, vnto the last day of Iudgement.* Heerunto appertaineth that, which is in *Acts. 5.* *when the scribes, and pharises rose vp and went together to counsaile, to suppress the Apostles of Christe: that auncient Gamaliell, a Doctor of the Lawe rose vp, and said: if Acts. 5. this counsell, or this woork, be of men, it shall be dissolued: but, if it be of GOD, ye cannot dissolue it.* This is it which Christ him selfe affirmeth, that against his Church, *Matth. 16. The gates of Hel shall not preuaile.*

The sixth parte of the Outwarde testimonie, is, *The bloody confession of many Martyres, from Abell vnto this present day.* For, they are called *Martyers*, because they beare witnesse to the truth of the Heauenly doctrine, not onely with their mouth, but also with their blood. A matter worthy to bee remembered, is reported of *Ignatius* the Scholer of Saint *Iohn*: that, when at a certaine time, the Tyrant would by threatnings haue constrayned him to deny Christe, hee answered: *How can I deny him, whose name I doe beare written in my heart?* VVhich thing beeing heard, the Tirant commanded the body of *Ignatius*, to be cut in sunder, and the heart beeing taken out, to be deuided

C.iiij.

into



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into small peeces: which thing when it was accomplished, in euery peece so cut of the heart, the name of *Iesus* was found manifestly discrybed.

The other kinde of testimonies, wherby the certaintie of the doctrine of the Church is confirmed, is: *The inwarde certification* (or assurance made) by the holie Ghoste, sealing the heartes of faithfull people, touching the veritie of the *Gospell*. Of this thing, *Paule* 2. *Cor.* 1. speaketh: *It is God* (saith he) *which hath annointed vs, and sealed vs in Christe, and hath giuen the earnest of the spirit in our heartes.* This certification, the godly doe feeble, cheefely, in feruent & earnest prayer vnto God. For, when Prayers doe proccede from a true faith: we feeble in our heartes the answere of God, whereby we are made the more assured of the diuine promises.

\* He vserh  
this phrase of  
speeche as S.  
Paule doth  
when hee  
saith, many  
became sin-  
ners. Rom. 5.

Ephe. 1. & 5.

Hetherto, I haue numbred breecfely, the testimonies whereupon, as vpon foundations, the vnmo- uable certaintie of the Christian doctrine, is stayed. God graunt, that these things may be effectually confirmed in the mindes of \* many, that they wauer not any more, but that they may dayly, more, and more abound, in all sence, and knowledge. This word of God, beeing by so sure testimonies approued: God hath commaunded to be spread abroad, through the whole compasse of the world, and by the Ministerie of the same, gathereth out of all mankinde, a Church vnto himselfe: which (through Christe) he hath predestinated to eternall life and saluation. It, therefore becommeth godly Magistrates, to promote this selfe same worde, that it may be purely, and sincerely deli- uered in Schooles, and Churches, and set ouer to the posteritie. The charge whereof, when the moste  
godly



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godly, and wise Princes, and Kings of Denmark, perceived to appertain vnto them: they founded this noble vniuersitie of *Hafnia*, and morcouer enriched the same, with moste bountifull stipendes: that in the same, they (which in deliuering the pure doctrine of the Gospel, might in time to come, with fruite, serue their countrie) might be instructed and learned.

I, beeing called vnto this Vniuersitie, that with my laboures, I might assist the studies of Learners: forasmuche as I had hether vnto, bothe with liuely voyce taught, and also committed to open monuments of letters, many things of the moste sacred diuinitie, in Lattin: it seemed good to me now, by this writing, set foorth in the common language, to set forward the studies of godlinesse in them, whiche are ignorant of the Lattine speech. I haue drawen together, into this litle boke, out of the writings of the *Prophets*, and *Apostles*, all those things which are necessary to be knowne of a Christian man to the attaining of saluation. And I will, this same litle booke to remaine in place of my confession of euery article of the Christian Religion, which hetherto, about the space of 30. yeeres, I haue, in the Church &, Schoole of *Hafnia*, openly propounded.

That it hath seemed best to me, to establish the same (*moste woorthy Gentleman*) vnder your name: that thing is doone, that I might declare my self to be mindeful of very many benefits, which haue beene by you, to me wards perfourmed, these 21. yeeres now together, from that time, wherein, that magnificent, and gentle Gentleman your brother *Nicolas Kaaes*, was first committed to my fidelitie, and discipline.

I beseech



## *The Epistle*

I beseeche God, that for his only begotten sonne  
our Lorde IESVS CHRISTE, he will con-  
serue the puritie of his worde, in this Kingdome of  
Denmarke, to the glory of his name, and the saluation  
of many: and that, with his holy spirit, he would go-  
uerne the indeuours of those which, either in the ec-  
clesiasticall, or politicall estate, which shall go about  
to set forewarde his Gospell: that the kingdome of  
the Deuill beeing destroyed, the Temple of Christe,  
may in our hearts be builded, Amen. That ye also,  
(by the fauour, and goodnesse of GOD) may long  
time be preserued safe, and in good health, I wish  
of God from my whole heart, through Iesus Christe  
our Lord.

*From Haffnia the feast day of  
Martin, in the yeere of our  
Lord. 1570.*





# A CHRISTIAN AND Catholike Institution, compre- hending, principall pointes of Christian Religion, which are neces- sarie to be knowen of man, to the attayning of saluation.



He Princely, and  
diuine Prophete Da-  
uid, in the 119. Psalme,  
(sheweth, that al man-  
kind is so blinded with  
the darcknesse of igno-  
rance, that he cannot  
perceiue the right way  
of saluation, vnlesse he bee, of God himself, by his  
healthfull worde, brought into this right path,)  
in these words: Thy word is a Lanterne vnto my  
feete: as though he would say, even as without  
thy word (O LORD) I must of necessitie goe a-  
stray: so by the benefite of thy word, (whiche I  
esteeme to be as a Lanterne to me, to my salua-  
tion) I tread the right way, and as long as I  
followe this light going before me, that is to say  
Thy worde, I cannot goe astray or be Deceiued.  
Which thing happeneth alike to al other people  
in the world. For which cause also they are not  
amisse compared vnto straying Sheepe, which  
wandring farre from the Shepheard, & Sheep-  
folde, must (if they will be brought back againe)  
heare the voice of their Shepheard, and (as a  
burning

D.



burning light) followe the same.

Forasmuch therefore, as I haue determined, in this present writing, to dispute of the VVay of Saluation, it seemeth good vnto mee, first of all, to followe this counsell of Dauid, and to shewe forth this healthsome Lanterne, whiche leadeth all people into eternall ioy, and saluation, as many as perseuering vnto the last hower of death, shall followe the same, going before them. And because this same Laterne, whiche we call The worde of God, is diuided into two partes, namely into the Law and the Gospel: I will in the beginning set downe a text out of the 22. Chapter of S. Matthew, which, (as it were in a Tableture) shall set before our eyes, these two kindes of doctrines, which are mooste specially needefull to be knowen, vnto saluation. Moreover I will in such wise declare these two principall fountaines, with the other articles comprehended vnder these, (particularly, but yet somewhat plentifully & plainly,) that nothing at all may be let passe, which is behouefull for them to knowe, beleue, or doe, which desire to be made partakers of eternall saluation.

*The wordes of the Euangelist are*  
these. Matth. 22.

The questis  
on of the  
Pharisee.

THE Pharises (hearing that he had put the Sadduces to silence) they came together, & one of them, a certaine Doctour of the Lawe, asked him a question, tempting him, and saying: Maister, which is the greatest



## The way of life.

3

greatest commaundement in the lawe? IESVS saith vnto him, THOU shalt looue the LORDE thy GOD, with all thy hearte, and with all thy minde, and with all thy soule: This is the firste, and the greatest commaundement, and the second is like vnto this: THOU shalt loue thy neighbour as thy self: In these two commaundements hang all the LAW, & the PROPHETS. VVhilst the Pharises were gathered together, Iesus asked them saying, what think ye of CHRISTE? whose Sonne is he? They say vnto him, The sonne of DAVID: He saith vnto them, How then doth Dauid in spirit call him LORD saying, The Lord said vnto my Lorde, Sit thou on my right hand, vntill I make thine enemies thy footestool: If Dauid therefore call him LORD, how is he then his SONNE? And no man was able to aunswere him any thinge, neither durst any man from that day forth, aske him any moe questions.

The answer  
of Christe.

The question  
of Christe.

The answer  
of the Pha-  
rises.

In this text of the Gospell recited, are contained two questions, most cheefe and weightie of all others, which may be brought forth of the scripture, touching the attayning of saluation.

The first question is propounded by the Pharises, the other by our Lorde Iesus Christe.

The Pharises, through notable malice of hart, and vnmeasurable hatred, wherewith they pursued Christe, doe mooue a question concerning the lawe, and demaund of Iesus, which is the greatest commaundement in the Lawe: for in asmuch as Christe condemned the Pharises, which esteemed their selues to liue according to the lawe, and would bring in Baptisme, whereof

D.ii.

there



there was no mention made in the Lawe: they thought that he would speake something, rashly against the Lawe of Moses, that they, ( by this meanes ) might haue occasion to accuse him, and take him out of the way.

CHRIST, on the other side, hauing cōpassion on the great blindenes of the Pharises, asketh thē, what they thought of Christ, & whose sonne he is: and that thing he doth, with this intent, that an occasion might bee giuen him, wherby he might instruct, and teach them forth of the Scripture, what they should esteeme of Christ, (that is to say) of him, whom God promised to Adam, Abraham, and the rest of the holy fathers, to be the Sauour of the worlde.

Furthermore, that these questios of the Law, and of Christe, may the more cōmodiously serue vs to the furtheraunce, & instruction of saluation: I wil chuse frō hence thre doctrines, which (the grace of GOD assisting) I will declare in order.

- I. - FIRST, of the causes, by whiche the Pharises beeing mooued go about to take Christe out of the way, and what crafts they vse, to bring this wicked purpose to effect.
- II. - SECONDLY, of the true vnderstanding, and vse of the Lawe.
- III. - THE THIRD, of CHRISTE, namely, what we ought to esteeme of him: And howe wee obtaine saluation through him.

*The*



## The way of life.

5

### *The first Doctrine.*

**T**HE IEVVES, and cheefly the Pharises,  
went about this thing with great indeuor,  
That they might tangle Christ in his wordes, & be-  
ing caught, they might quarrell with him, and,  
at the length deliuer him to death. Behold ther-  
fore how great the diuersitie of minde is of the  
one towards the other, in Christe & in the Phari-  
ses. IESVS sought this only thing, & they bee-  
ing deliuered from sin, he might saue them: but  
the Pharises craftely catch his wordes, wherby  
they might accuse, and oppresse him. This way-  
wardnes of mindes is at this daye (alas for  
sorowe) found in many, which persecute those,  
which wish well vnto them, and shew them sel-  
ues very carefull of their saluation. But wherof  
commeth this so fyerre and insatiable hatred of  
the Pharises towardes Christe?

Matth. 23.

CHRIST reprehended their great & mani-  
folde sinnes, namely, Arrogancie, Hypocrisie, Co-  
uctousnes, & erronious Doctrine, wherby they led  
aboy both them selues & others. Arrogant, and  
proude people, are of such malice of minde, that  
they take it greivously, that they should be ad-  
monished, & do with great contention persecute  
those, which dare be so bold as once to minish or  
hinder their false conceined opinion of the great  
estimation of the selues. Wherfore it is the lesse  
to be meruailed, that these so proude & arrogant  
Pharises doe with hatred persecute Christe:  
which euery where, and continually, tolde them  
to their teeth, and condemning them, obiected  
vnto

*The*



unto them, this their filthy pride: especially whē as they in the meane time, considered not, that this was doone of Christe, for their profit, and saluation. But, forasmuch as these are Hypocrites, which repute thē selues to be righteous before God, and man, albeit they bee inwardly filled with all filthynesse and malice, yea altogether like vnto dead mennes graues, whiche although they shewe outwardly whited, and garnished, yet inwardly they abounde with poysoned, and abhominable filthynesse: therfore, they doe not gladly suffer those, whiche reprehende, and condemne them of sinne. And, for this cause these Hypocrites, will not graunt vnto Iesus Christ this glory, (That he alone is righteous, and that whosoeuer wil be made righteous, doe obtaine the same, by this our onely Lorde Iesus Christe. Therefore, in the 21. of S. Matthew, Christe saith vnto them: Publicanes, and sinners, shall enter into the kingdome of God, before you.

Moreouer, if you inquire, why these things be so: the cause is in a redynesse: for Hypocrites doe presume, that they are without all sinne, and trust to their owne righteousness whiche they haue not: but Publicanes, and sinners doe knowe and confesse them selues to haue sinned, and to haue no righteousness of their owne, wherby beeing vpholden, they may make their boast. When they therefore doe heare sinne reprooued, they doe forthwith very easily (in comparison of the Hypocrites) acknowledge their sinnes, and embracing with ioy the preaching of grace,



## The way of life.

7.

grace, doe repent, forsake the conuersation of their former life, conuert them selues vnto God, by faith in Iesus Christe, & bring forth fruites of faith. An example of this thing is to be seene in Luke Chap. 18. in the Publicane, & the Pharisee, of the which two, the Publicane standing in the Church a farre of prayed: the Pharisee with great pride boasted of his owne righteousness. Likewise Luke 7. In Simeon that hooste of Christe, and in that sinfull woman, whiche, there hauing washed the feete of Christe with her teares, wiped them with the heary lockes of her head.

This waywardnesse is moreouer very like vnto couetousnesse, for that it suffereth it selfe to be reprehended of no body, but indenuoureth to couer it selfe, with the cloke of wisdom, sedulitie, and sparefulnesse: when as notwithstanding it is in very deed, (as Paul teacheth) in eere Idolatrie: for, the couetous man reposeth more hope, in these momentanie goods of the world, than in the liuing God. Therefore, it is not to be meruailed, that the Pharisees hated Christe, and with all their power persecuted him, which iustly reprobued their wicked couetousnesse, and execrable Idolatrie. That Christe also did in like manner reprehende their errours about the heauenly doctrine, neither did they take it with quiet mindes: for they dreamed that the keyes of wisdom, were in their powers alone, where with, euery of them supposed, that he might open, and shut vp heauen at his pleasure: wher  
as



as they notwithstandinge were, in the meane time, boyde, both of the true vnderstandinge of the Lawe, and of the true knowledge of the Messias: this their blindenesse, they could at no hand suffer, to bee reprooued of Christe.

LASTLY. The Pharises toke this thinge also greuously in Christ: that hee not onely reprooued them of their owne wandringe out of the way: but that they also, (through their erroneous Doctrine) did leade other awrye, from the true shepheard, and way of Saluation.

Of these so great offences, Christ accused the Pharises, that either (amending themselves) they might bee saued: or els (continuing in their sinnes,) they should looke for, both here in this worlde, the iuste punishmentes of God: as also after this life, euerlastinge dampnation. But, howe did the Pharises take these thinges of Christe? Euen altogeather after the same manner, as a madde man is affected agaynst him: which goeth about to delyuer him from his disease, and madnesse. For, euen as a man distraught of minde, doth with secte, nayles, and byting, enemylike assaile him, which labourerth to laye medicinable handes vpon him: so the Pharises with handes, and feete applye to this thinge: that they maye slaunder Christe, and take him out of the waye: and therefore they so lempnely sent their messengers thise vnto him, the tuesday next beefore they crucified him. In the first Embassage were the Pharises, with the Herodians, which demaunded whether it were



were lawfull to giue tribute to Caesar, or not :  
And that thing they doe with this intent , that  
if Christe did affirme the question propounded,  
the cominon people might forsake him , and so it  
might be easily lawfull , to deliuer him to death :  
but if he did deny it, he might fall into the hands  
of Herodes seruants , who hauing taken him,  
might kill him as a seditious man: But in vaine  
doth the craftinesse of man wery it selfe, against  
the wisdome of God. Christe answereth neither  
affirmatiuely, nor negatiuely, but the coynne be-  
ing shewed by them , he saith , whose Image,  
and inscription is this? They answered him Ca-  
sars: And hee said vnto them: Giue vnto Caesar,  
the things which are Casars , and vnto GOD,  
those things whiche are Gods : so, that of this  
answere of Christe, neither y Herodians, nor the  
common people found, why they might iustly be  
offended.

THE SECOND Embassage was of the  
Saduces, which Deny the resurrectiō of the dead.  
These men thought that (out of the doctrine of  
Christe , teaching that all people should rise a-  
gaine in the last day ) they might inferre some  
absurditie, in this maner: There were (say they)  
with vs seuen bretheren, and the firste hauing  
maried a wife, deceased : and hauing no seede ,  
left his wife vnto his brother : likewise the se-  
cond, and the thirde , vnto the seuenth : laste of  
all the woman also dyed : In the resurrection  
therefore, whose wife shall we be of the seuen?

They supposed now that Christe would ap-  
point

E.



Matth. 22.

pointe her either to one of them, or to al of them together, which if hee had doone, they would haue cryed out, that y<sup>e</sup> coulde not be conuenient, for the contentions, hatreds, and abominable filthynesses, that would followe therof. By this way, they hoped, that they should confute the doctrine of Chyiste, & to deliuer Chyist to iudgement, as gilty of vnt ruth, to be punished. Let vs heare what Chyist answereth vnto them: Ye erre (saith he) not knowing the Scriptures, nor the power of God, and are ignorant what is the difference to come, betweene the condition of this life, and of the life euerlasting. In these words Chyiste sheweth three causes of the erroneous doctrine of the Saduces.

Psal. 119.

THE FIRST IS, that they knewe not the Scriptures, which alone teacheth vs to try the trueth, from falshood, in all those matters, which concerne the busynesse of saluation. Therefore Dauid saith, Thy word is a lanterne vnto my feete.

THE SECOND CAUSE, that they knewe not the vertue and power of God, by the which, he was able as easily to raise vp y<sup>e</sup> dead, in the last day, as it was not hard to him, to create all things, of nothing, in the first day. Therefore, when we thinke vpon the resurrection of the dead, reason is not to be admytted into counsaile, which is onely occupied about these corporall things: but we must looke back to the scripture, and knowe that nothing is impossible before God, the omnipotent creator of all things.

THE THIRD CAUSE of the error of the



## The way of life.

ix

the Saduces, Chyriste assigneth to bee this, that they did not consider the difference of the condition of man in this worlde, and in the life eternall. In this life there is neede of wedlock: but in the life eternall they shal neither mary nor be maryed: for they shalbe as the Angels of God, in heaven. And the loue of the other life, doth by a thousand degrees excel the loue of this worlde, yea, that will darken this: even as the sunne rising in the morning, taketh away the light from all the other starres, and alone with his owne brightnesse lightneth the worlde.

THE THIRD EMBASSAGE was of the Iewes, beeing made vnto Chyriste the very same day: this is the same, whereof the present text of the Gospell maketh mention.

VWhen the Pharises had heard that Iesus had in this wise stopped the mouthes of the Saduces, they came vnto him, and asked him which was the greatest comaundement in the Lawe? Matth. 22.

That was doone of them, not because they would learne, but that they might haue some occasion to destroy him. For they thought thus with them selues: because this fellowe bringeth in Baptisme, and accuseth vs, which liuing according to the Lawe, doe boast our selues to be righteous by the woorks of the Lawe: surely, and without al doubt he contemneth the Lawe, and doth far lesse esteeme it the his Baptisme which if he doe, there will lye a iust action for vs against him, as against one blasphemouse against God himself, as one which hath the lawe

E.ii.

of



of God, in no estimation, which the Lorde him selfe gaue vnto vs by his seruauit Moses. To these things Christ answereth, saying: the greatest, and the first commaundement is:

Thou shalt loue the Lorde thy God, with all thy heart, with al thy soule, and with all thy mynde.

And the seconde is like vnto this.

Thou shalt loue thy neighbour as thy selfe: In these two Commaundements hang all the Lawe and the Prophets.

Doubtlesse the Pharises looked not for such an answer to be giuen them, therefore none of them could say any thing against him. And so we see, that neither wisdom nor prudence can preuaile against the Lorde, which bringeth to naught the wisdom of the wise, and confoundeth the vnderstanding of the prudent, as it is in Esay. Chap. 29.

### The seconde Doctrine.

#### TOVCHING THE LAWVE

I will explicate these three things.

- I. FIRST, I wil speake in generall of the two cheefe Commaundements and heads of the Law, (that is to say) *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy minde: And: Thou shalt loue thy neighbour as thy selfe.*
- II. SECONDLY, of the foure principall errours about the doctrine of the Lawe.
- III. THIRDLY, of the true vse of the Lawe.

Of



¶ Of the first.

**T**HE Lawe in this place setteth be-  
fore vs, the two cheefest commaunde-  
ments: the first of the louing of God:  
the other of louing our neighbour. And in what  
manner God is to be loued, it expoundeth say-  
ing: Thou shalt loue the Lord thy God, with all  
thy heart, with all thy soule, and with al thy minde:  
In what manner also thy Neighbour is to bee  
loued, it by and by addeth: Thou shalt loue thy  
neighbour (As thy selfe.)

But what is it to loue God, with all thy hart,  
with all thy soule, and with all thy minde: This  
word of (L O V E) comprehendeth thre things. *Ignoti nulla  
cupido.*  
Firste, it comprehendeth a knowledg of the  
thing that is to be loued: for of a thing vnknow-  
en there is no desire. Moreover it comprehen-  
deth all the affections and motions of the hart,  
which do accompany pure loue. Thirdly, it com-  
prehendeth all workes whiche are required to  
this loue. Therefore the lawe of God ioyneth  
these thre together, when it saith: Thou shalt  
loue the Lord thy God with all thy heart, with  
all thy soule, and with all thy minde: so that  
there be in the heart, that is to say, in the vn-  
derstanding of man, a cleere light and know-  
ledge of G O D. Whome (he assuredly perswa-  
deth him selfe) to bee the moste beste, and  
moste excellent, nainely the fountaine of all  
goodnesse.

C.iii.

Moreover



**MOREOVER**, VVith all thy soule, that is, all the affections, motions, and desires of the heart, it coulde tend to this end: that thou maiest loue God, cleaue vnto him, & place in him the soundnesse of thy loue, whereby thou mayest keepe him moste sure in thy heart, and, for ever inioy him.

**LASTLY**: thou shouldest loue him, VVith all thy minde, or, with all thy strength: so that thou shouldest conuert all thy cogitations, induers, and studies, to set forwarde, and defend whatsoeuer thinges doe appertaine vnto God, and to fight against those thinges, whiche are contrary vnto **G O D**, namely, by resisting the Deuill, Sinne, and all their troupe, and garrison.

\* or Zeale.

And so we see here, in what manner the three cheefe naturall powers, or abilities, ingrafted into the soule of man, namely, **REASON**, **APPETITE**, and \* **ANGER** doe shewe forth thier strengthes. For, **REASON** inquireth for the cheefest good (that is to say) **G O D**: **APPETITE**, desireth that same principall good, and by loue ioyneeth it selfe vnto it. **ANGER** (or Zeale) is kindled to vpholde, and defende that principallest good, **G O D**, and enemylike fighteth against the Deuill, sinne, and the occasions thereof, and all other thinges whatsoeuer are contrary vnto God.

**MOREOVER**, when thou hearest, that thou art commaunded, to loue God, with all thy heart, with all thy soule, and with all thy minde:  
heere



## The way of life.

15

heere thou must consider that God doth require a loue, PVRE, and PERFECT, ETERNALL, and SPIRITVALL, so, that thy loue should bee, pure, without spotte: perfecte, with out all faulte: eternall, without all intermission: and spirituall, without all affection, and leuen of fleshly concupiscence.

THE OTHER great Commaundement is this. (Thou shalt loue thy Neighbour, as thy selfe.) Heere God appointeth the rule of the loue of our neighbour, to bee, the loue of our owne selfe. But, that this may be the rightyer vnderstanded, two thinges doe come to bee considered. FIRST, we must discerne betweene two manners, after which man loueth him self: for, of these two, the one is dampnable, and vnlawfull, the other is accompted good, and lawfull. Furthermore, wee must discerne also, betweene the person of man, and that corruption which sticketh in man. Man is sometime affected towardes him selfe, with a blinde, vnwise, and hurtfull loue, springing from the corrupte and depraued nature, (that is to say) from the fountaine of sinne, which by our sinne of heritage dwelleth in vs. This loue shall not be the rule of the loue of thy neighbour: for, to loue him after this maner, were plainly before God to hate thy neighbour.

There is besides this, a nother manner of louing him selfe, and the same is lawfull, and graunted, which springeth from the holie Ghoste, and faith in IESVS CHRISTE:  
when



When a man directeth all his counsailes to that end, that he may doe those things which are acceptable vnto God and healthsome to himselfe. This loue being lawfull, and lawdable, shalbe the rule, of the loue, wherewith we should loue our neighbour: so that from the very heart we should reioyce with him, ouer all those things, which may redounde, to his profit, and saluation, by godly desires wishing him, all goodnesse, and, by faithfull counsailes, labour, goods, and prayers, setting him forwarde: and on the other parte, by turning away studiously with all the minde, and heart, what soeuer, either to his life, or soule: or, (to be short) either to his goods or fame: may be hurtful. In another\* place, our Lord and Sauour Iesus Christe, setteth before vs his owne example, in place of a rule to be followed: Loue ye (saith he) one another, euen as I haue loued you: And therfore Christ calleth this, (A newe Commaundement.) Whereby he would teach vs, that we should helpe our neighbour, if necessitie require, euen with the peril of our life: not hauing so great regarde of our owne commodities, as of the health, & profit of our neighbour. In what manner Christe hath loued vs, Paule sheweth in the 5. Chap to the Romaines: as heereafter, in the thirde Doctrine, shalbe saide more at large.

\* Iohn. 13.  
& 15.

The second thing, which I gaue warning of, to be considered, in this chiefe commaundement of the loue of our neighbour, is, The difference betwene the person of the man, and that corruption  
which



which cleaueth vnto him. The corrupt and wicked man, (as much as appertaineth to his corruption, and wickednesse it selfe) it is lawfull to hate: but, as much as appertayneth to the person, as farre forth as it is man, partaker of humane nature with vs, the same is to be loued: so, that what we hate in him, namely sinne, and corruption it selfe, that wee should reprehende: and againe, we should loue in him, that whiche deserueth loue, that is, being man, he might be conserued, as Augustine teacheth. Let these things suffice touching the first member, which I admonish in the beginning to be obserued concerning the lawe.

## Of the second.



Another thinge which I propounded, was touching the errours, which false teachers sowe abroad, aboute the doctrine of the lawe. Of these, there be foure sortes. In the first order are they, whiche flatly reiect the lawe, and vtterly deny it, to be taught in Christian Churches. In the seconde are they, which in deede retaine the Lawe: but they teache, that man is able through his owne power to satisfie the lawe. Next vnto these are they, which affirme, that man is not able to fulfill the whole lawe: but yet some parte thereof. They occupy the fourth roome, which say, that euery religion hath her law, which is sufficient to saluation, to him that fulfilleth it.

I.

These



Theese foure errours, through their poysoned contagion, are very mischieuous: neither are they staied vpon any other foundation, then vpon the Deceiptes, and lyinge subtilties of the Diuell, which stirreth vp men, to seduce one another, from the puritie of the true Doctrine of the Lawe and the Gospell. I will therfore refute these errours one by one, in the same order as they were beefore, of mee rehearsed.

THE ANTINOMIANS which flatlye reiecte the Lawe, and denye it to bee taught in the congregations of Christians, are scant worthy, that their opinion should bee refuted with many wordes, as agaynst whom not only, true reason of man: but also CHRIST himselfe, and his Apostles, and as many as haue beene faythfull teachers in the Church of Christ, doe resist. The Argumentes wherewith they uphold their opinion, are these.

1. Argument Christians (say they) haue nothing to do with Moses: Therefore, neither are they subiect to his Lawe.

2. Argument Item: Christians are made free by Christe: Therefore: Christe commaunded the Gospell to bee preached to all creatures, of preachinge the lawe hee commaunded nothing at all. Lastly: The holy Ghoste (say they) is the teacher of Christians: what vse then shall there bee of the law, amongst them? With these, and other like reasons, they suppose themselves to proue, that the Law is neither to bee reteyned, nor taught in the congregation of Christians.

But



But a man may first Demaund of these men :  
Doth it beecome Christians, to loue GOD, and  
their neighbour? I beleeue, there is none so pos-  
sessed of the Diuell, that hee dare denye this.

Seeinge then that Christians must loue GOD  
and their Neighbour, why shall it not bee also  
lawfull for them to knowe, in what sorte they  
ought to persourne the same? For, what thing  
shall the woork of loue bee, vnlesse it bee di-  
rected by some certayne manner? But, foras-  
much as the Lawe of God, (that is to say, the  
tenne Commaundements) doth teach vs both :  
namely, that wee should loue GOD, and our  
Neighbour, and also, in what manner the same  
should bee doone of vs : what is hee that seeth  
not these men manifestlye to erre, which would  
abolishe the Lawe of God, and forbidde that  
it should not scunde in the Christian congrega-  
tions.

1. Where as they object, and say :

Christians haue nothing to doo with *Moses*,  
that is true, as farre as apperteyneth to the  
ceremoniall, and foensicall lawes of *Moses*, the  
sacrifices, Circumcision, and such like outward  
ceremonies, which ought to endure vntill the  
comminge of *Christe* onely, and afterwarde to  
cease : but it is not true, as touchinge the lawe  
of GOD, that is to say, the Decalogus, which  
was giuen vnto man in his first creation, and  
afterwarde repeated, and written in two tables  
of *Stone*, that the remembraunce therof might  
bee perpetuall.

¶ ii

¶

But



I will cease heere to speake, howe that Christe him selfe bothe taught the lawe and expounded it at large: as did also the holy Prophets, and their successors.

2 But, that which the Antinomians affirme in the second place: Christians not to bee vnder the lawe but vnder Grace: I graunt this also, so that it be rightly vnderstoode, as Saint Paule himselfe expoundeth it: Christians are not vnder the Lawe: that is to say, they which beleue in I E S V S CHRIST are not vnder the condemnatory sentence of the law, because there is no condemnation to them which are ingrafted into Iesus Christ, Rom. 8. But the Christian hath neede of the Doctrine of the lawe, whiche must bee the rule of his life, shewing him what doth please God, and what is contrary to his godly will.

Furthermore, where they say:

Christians are made free:

Therefore, They are not vnder the Lawe.

To that, I answered thus: True it is, Christians are made free, from the Condemnation of the Lawe, from sinne, and hell: but not so, that in the meane season, it may be lawfull for them to doe what they list: they are for this cause made free, that they should serue God alone, loue him, and their neighbour as much as lyeth in their whole powers, as the Lawe exhorteth, and teacheth.

If moreouer they go forward to say: Christe gaue commaundment touching the preaching of the Gospel to euery creature: but, touching the Law  
he



## The way of life.

21

he commaunded nothing at all: I answered, Christ commaunded forgiveness of sinnes to be preached, but what is sinne, but transgression of the lawe: Now then, If Christians haue no lawe, then it must needs be, that they neither haue any sinne. Beside this, Christ himselfe, and the Apostles doe exhorde all Christians, to bringe forth frutes of repentance, (that is to say) good works, according to the lawe of God.

The laste argument of the Antinomians is such: The holie Ghost (say they) teacheth Christians: Therefore, They neede not the lawe:

O, how foolish, and frivolous an argument is this: They should rather haue concluded thus: The holie Ghoste teacheth Christians, Therefore we neede teachers, and the worde, namely The Lawe, and The Gospell. For, the holie Ghoste, doth then teache, and mooue the heart of man, when the word is receiued by y eares, in which word the Holie Ghoste will be of force, in those which heare it, and by faith embrace the same.

We see then, how, not onely foolishly, but wickedly they doe, whiche dare snatch away from vs the lawe of G O D, and throwe it out of the Christian congregations, and affirme, that the same is not to be taught. Leaving therefore, the contagious mischeefe of this errour, let vs giue thanks vnto God, for communicating vnto vs his Holie Lawe, and let vs further beseech him, that he would giue vnto vs his holie spirite, by the which, many thinges acceptable, and pleasing vnto him, may be doone of vs. For if the

f.iii.

Deuill



Diuell had obtained this victory of vs, that hee had spoyled vs of the lawe of GOD, as hee had successe therein, in Paradise: what should let, y hee should not againe, make vs gillie of death and eternall dampnation: For, hee which lea-  
neth not to acknowledge his sinnes, by the Law, the same, doubtlesse, knoweth not how to em-  
brace, grace by the Gospell. Hee which can not esteeme his sicknesse, or the greivousnesse of his disease: the same, must of necessitie have a negligente care, of seekinge forth a holsome medicine.

IN THE SECOND ORDER of those which erre about the doctrine of the lawe, are they, which, in deede, doo reteyne the lawe, and doo rightlye affirme, that it is to bee taught in the Churches of Christians, but this they false-  
ly affirme, That whosoeuer will, may by his owne power, and minde fulfill the Law: & by this meanes attaine righteousnesse beefore GOD, and merite eternall life. The falsenesse of this opinion, I will in such wise shewe by manifest demonstrati-  
ons, that euery one may easily perceiue, that no man amongst all men (the onely man Iesu Christe excepted) is able to fulfill the Lawe of GOD.

The Condition of humane nature in all men yeeldeth vnto vs, the first argument of this our asseueration. The same is such, that all men e-  
uen frō the very natiuity, are vnpure, vncleane, and thral vnto sinne. Forasmuch then, as it is euident, that from a rotten, and stinking foun-  
tayne,



## The way of life.

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sayne, no water can bee drabone, but rotten, and stinking: it is manifest that man beeing vnpure and detiled with sin, cannot yeeld pure, sincere, and vndefiled obedience, vnto GOD. Therefoze Salomon sayth *Eccle. cap. 7.* There is not a man righteous vpon the earth, which dooth good, and sinneth not.

And *Iob. chap. 14.* VWho can make that cleane, which commeth of an vncleane seede? truly no mortall man can bring this to passe. For wee do all draw our beginning, from a sinfull lumpe, and an vncleane roote: and is it possible that the fruite should bee better, than the Tree it selfe? therfoze, this demonstration of the prooffe standeth sure.

VWhosoeuer are vncleane, can not yeeld cleane, and pure obedience to the lawe of God.

But, all men, (only IESV CHRIST excepted, which from the lawes of byrthe customable, and common to nature, is exempted) are by nature vncleane:

Therefore, No mortall man can fulfill the lawe of GOD.

The second argument wherby it is conuincied, that no man can fulfill the lawe of GOD, is taken of the vniuersall experience of man. For, there is no man found in the vniuersall worlde, who (askinge his owne heart, and examining his owne conscience,) shall not straighte waye finde himselfe to bee farre of from that perfection, which the Lawe requireth.

who



Who perceiueth not him selfe, to haue doone oftentimes things not to be doone, and againe, to haue left vndoone, things to be doone? And albeit some dare boaste much of fulfilling the law, doone by themselves, or by others: yet notwithstanding the iudgement of their owne heartes, is against them selues, whiche although it lye hid from the sight of men, yet it is euident, and lyeth open vnto God, which seeth, wepeth, and tryeth, all the cogitations, and affections of the heart of man.

The third argument, whereby it is proued, that no mortall man can fulfill the lawe of God, is required, Of the iuste Iudgement of God, who condemneth onely the guiltie, and the transgressors of his diuine lawe, and commaundements. Forasmuche then, as no man is free, from the iudgement of God, and punishmentes, namely, sicknesses, aduersities, and at the laste death it selfe: which do all fal in, by reason of sinne: (that is to say) for transgression of the lawe of God: who doth not heereby easily perceine, and without doubt concludeth, that al men are guiltie, and transgressours of the lawe of God, so that by the workes of the Law they can attaine no righteousness.

The fourth argument is taken, Of the contrarietie of the Lawe, and the nature of man. For, the lawe is Spirituall, but the nature of man is Carnal, which thing Paul proueth Rom. 7. where he saith: VVe knowe that the lawe is spirituall, but I am carnall solde vnder sinne: that is to say, I am  
so



so subiect vnto Sinne, that I am neuer so free from it, that I may fulfill the spirituall lawe of God: but I giue thanks vnto God, by I E S V S CHRIST, which for my sake hath aboundedly perfourmed all that, which I my selfe coulde not perfourme. This argumente Paule handleth at large, in the Chapter euen now cited of vs.

The first argument wherby it is prooued, that no mortall man can fulfill the lawe of God, The voyce of GOD himselfe doth offer vs, in Moses, the Psalmes, and the Prophetes, and so forth in the whole Euangelicall, and Apostolicall Scripture.

Genes. 6. GOD saw, that the mallice of man was greate vpon the earth, and all the thoughtes of his heart were alwayes bente vnto euill.

Iob. 9. I know for a truth, that it is so, that manne shall not bee iustified in the sighte of GOD, if hee would contende with him, hee shall not bee able to aunswere him one for a thousande. And a litle after Iobe sayth of himselfe, If I would iustifie my selfe, my mouth will condempne mee.

Psalm. 14. They are beecome corrupt, and abominable in their dooings, there is none which doth good, no, not one. Verse. 2.

The Lorde looked downe from Heauen vpon the children of men, that hee might see if any did vnderstand, and inquire after GOD.

They haue all gone out of the way, they are altogether become vnprofitable, there is not one that dooth good, no, not one.

G

Psalm. 130.



*psalm. 130.* If thou, Lorde, shalte marke our iniquities, (O LORDE) who, may abide it? **for this cause** Dauid, in the 143. *Psalm*, prayeth on this manner: Enter not into Iudgement with thy seruant O LORDE, for none lyuinge shalbee found righteous in thy sight.

*Proverb. 20.* VVho can say my heart is cleane, I am cleare from sinne?

*Esaie. 64.* VVee are beecome vncleane all the sorte of vs, and our righteousnesse is as a steyned Cloath: VVee haue all fallen awaye as a leafe, and our iniquities haue, as the winde, snatched vs away.

**CHRISTE** in the thirde of Iohn sayth: That which is borne of the fleshe, is flesh.

*Paule. Rom. 3.* VVee haue shewed (causes beeing rendred) that both Iewes, and Greekes are all vnder sinne.

*Ephe. 2.* VVee are by nature the Children of wrath.

**Out of theese now recyted, and many other testimonies of the Scripture, it is manifestlye conuincd:** That no mortall man can fulfill the Law of GOD.

**The sixte Argument of this our asseueration is set doone by Paule, to the Galathians. Chap. 2. In these woordes:** If righteousness come by the Law: then CHRIST dyed in vayne. **For,** Christe came into the worlde, to fulfill the Lawe, which was impossible for all menne in the whole world to perfourme: But as many  
as



as beleeue in him, to them shalbee imputed the righteousnesse of the Lawe, which, Christ, in his owne person, hath doone, and obeyed.

Thus I haue prooued, by sixe moste firme, and euident Argumentes, the opinion of the Papistes to bee false, who, in teachinge, writing, and decayning, dare affirme, against their owne conscience, that, man is able to fulfill the lawe of God, and so, by woorkes, to bee reputed righteous in the sight of GOD.

AMONGEST THOSE, which teache not rightly of the Lawe, they are to bee placed in the thirde roome, which doo graunte, that man can not in parte satisfie the Lawe of God: yet notwithstandinge hee may in many thinges perfourme obedyence to the Lawe. And therefore (say they) by how much, the more stoare of good woorkes bee doone accordinge to the Lawe, by so much the greater shalbee mannes righteousnesse by the Lawe, and that which lacketh, is to bee borrowed by Prayer, of Christe.

This opinion, although it sticke in manye, chiefly in politique menne, it is, notwithstanding, false, and contumelious agaynst the sonne of God, our Lorde IESVS CHRISTE, who alone taketh away the sinnes of the world, and iustifyeth those which beleeue in him. And, that this opinion also, was not the leaste cause of the castinge awaye the Jewes, Paule teacheth Rom. 10.

¶ ii

They



They (sayth hee) beeing ignoraunt of GOD his rightuoufnesse, and seeking to establiſh their owne righteousnesse: haue not been obedient to the righteousnesse of GOD: for CHRIST is the ende of the Lawe, to iustifie all that beleeue: (that is to say) whosoever beleueth, hath that thinge which the Lawe requireth: namely, Righteousnesse, which Christe imputeth to the beleuer. Likewise, Phillip. 3. Paule getteth a difference, betwene the righteousnesse of the Gospell, and the righteousnesse of the Law. The Righteousnesse of the Gospell, as the saythfull do obteyne: but the Righteousnesse of the Lawe, none can atteyne by his owne woorkes, Christe onely excepted.

Hebr. 11.

Besides this, no man can begiune any good woork according vnto the Lawe, wherby hee may bee able to stande sure beefore the Iudgement seate of GOD: beefore hee be made righteous, through sayth in CHRIST. For, (as Paule witnesseth in an other place,) It is impossible to please God without sayth. Some woorkes (in Deede) may bee doone, which amonge men haue a shewe of goodnesse, and which are also profitable for the life, and conuersation of man, in this world: but, that rightuoufnesse should bee atteyned vnto by them, it is impossible: for, hee which offendeth agaynst one Commaundement, hee is made guiltye of all, sayth Iames: Neyther can any thinge please God, which is doone of him, which is not a member of Christ, and made righteous by the obedience of him.

Iacob. 2.

For



For, as by the disobedience of onely Adam, wee are all made guilty of damnation: so all wee, as many as beleue in Iesus Christ, are made righteous, by the onely obedience of him. It is euident therfore, that they doe erre, which wilbee made righteous, partly, by their owne woorkes and partely, by the merite of Christe, so, that by how much the more, a man doth abounde with good woorkes: hee may by so much the more boaste himselfe, to bringe of his owne, and to seeke at Christe, the residue which are wanting.

THOSE VVHOM I haue named in the in the fourth place, to erre about the doctrine of the Lawe, haue spronge from the Schoole of Mahomet. Mahomet, (to the ende, that he might the rather keepe his disciples and vnderlings Matth. 23.) addicted to his diuelishe subtilties: did teache, that euerye man was saued by the keepinge of that law, to which hee was a subiect: That is, If the Jewe did keepe his Ceremonies, and Circumcision: hee should by that his obedience, merite saluation. And if the Turcke, or Mahometist: (sayth hee) dooth keepe his law, by the same reason, hee also shalbe saued. So in like case, the Christian, obteyneth saluation, by the Lawe of the Gospell. Some politique men there bee, which are full stuffed with this wicked opinion, which neither rightlve consider the heauye weighte of sinne, nor the benefites of CHRIST.

Agaynst all these, which in this manner, doe

G iii

seeke



seeke saluation, by their Lawe, to which they bee subiecte, in what place so euer they leade their lyues, I set theese playne wordes of the vnnouueable veritie. Iohn 3. Hee which beleeueth in the sonne, hath eternall lyfe: but hee which beleeueth not in the sonne shall not see lyfe, but the wrath of GOD abydeth vpon him.

### Of the thirde.

**T**HE THIRDE THINGE followeth which I propounded concerning the Lawe: namely: to what ende, the lawe auayleth, and what þ true vse therof is: amonge menne chiefly in the Christian congregation: Wee haue hearde beefore, what the lawe requireth, and, that none is able to fulfill: It is therfore, thirdly demaunded, what the vse thereof is: seeinge no man can fulfill it, nor any man, by the works therof, can obteyne righteousnesse in the sight of GOD.

The vse of the Lawe is of three sortes: namely, Externall, Internall, and Spirituall.

### Of the Externall (or outward) vse of the Lawe.

THE



**T**HE EXTERNAL, (or outward) VSE of the Law, is, by Discipline to gouerne y<sup>e</sup> people, that in outward honestie of manners, they might liue quietly, according to the Law, and that they should not commit any heynous wickednes, openly, which is forbidden in the law of GOD. Here, Parents, Magistrates, Maysters, and Tutors, yea, and the Ministers of the woorde of GOD also, must dilligently take heede, that such as bee committed to their charge, doo liue, in outwarde honestie of life, soundly, and shamefastly. For, the law of GOD is therfore called, MORAL, bycause it is a certaine common rule, according vnto which euery manne should direct, and frame his manners.

FIRST OF ALL, this externall discipline of the Law, is commaunded vnto parents, that with the same they may instruct their children, and keepe them, vnder outwarde honestie of manners. And, that they may the more easily bringe that thinge to passe, let them vse, Doctrine, examples, quiet, and also severe admonitions, yea, and moreouer (if the matter so require) the rodde: which thinge whosoener shall not doo, let them looke for the iuste plagues of GOD, as despisers of the most seuerer commaundementes of GOD, which hath commaunded Parents, that they shoulde, (accordinge vnto the leuell of the Decalogus,) godly, and honestly bring vp, and instruct their Children.

First, let them vse doctrine, that is to say, let the accusome their children (so sone as they can speake,



speake, and vse reason) to learne thorowly, and with a memorable minde to recite morning, and eueninge all the partes of the Christian instruction.

Moreouer they themselves should walke before their children, with their owne example of an honest led lyfe, so that the life of the parents may bee answerable to the doctrine which they taught, which life, the Children might afterwarde follow. For, they which labour with woordes onely in the education of children, doo seeme, (in my iudgement) to doo very foolishlye, and I can not tell, whether I may call this a teachinge, or rather a hindering of them. For that thinge which by teachinge, by their woord, they buylde vp: the same through euill lyuinge, by their deedes, they pull downe. And what a sincke of myschiefes doo followe hereof, as well in the ecclesiasticall, as in the politicall estate, who is it, which seeth not, and hath dayly experience. Besides this, parentes should sometime, vse gentiller woordes vnto their Children, that by them, as by entisementes, their mindes might the more easely, bee allured, and stirred vp to the duties of vertue.

But if the children will not obey the fatherly admonitions, here the parentes must prouoke them with more seuerer speech, & countenance, and with wisdom, and grauitye forewarne them, what punishments for their disobedience, they shall at the length susteyne.

Fiftlye, when as the parentes, can (neither by



## The way of life.

33

by gentle, or sharpe admonitions) profite any thing at all, and that no hope of amendment of manners is seene in the Children: here at the length as the last meane of the fatherly remedy, the rod is to bee added. With the same they shall correcte them, when they accustome themselves to swearing, lying, theeuing, filthie, or, by any wayes, vn honest talkinge. For Syrach sayth Chap. 30. Hee that loueth his Childe, doth often moue the rodde toward him: that in the last dayes of his life hee may reioyce. And salom. Pro. 23. Withholde not discipline from the childe: for if thou strikest him with the rodde, hee shall not die: strike him with the rod, and thou shalt delyuer his soule from Hell.

They which doo ouermuch cocker their children, and winckinge at euery of their faultes, do suffer them to liue as they list: are to bee esteemed the authors of their destruction. Pontanus sheweth, that a certayne wanton beeing spilled, through to much licentiousnes graunted by the Mother, at the length (beeing of ripe age) was, (for a heynous offence committed) adiudged to dye: when hee was brought by the tormentor to the place of punishment, hee, with a lowde voyce, mournefully vttered these woordes: Thinke not (O ye beeholders) this tormentor to haue brought me to this so infamous a kinde of punishment, but rather mine owne Mother. It standeth Parentes therfore greatly vpon, to accustome their Children, to direct the course of their life, according to the leuell of the Decalogus.

H

By



By this meanes they shall make a way of more easy instruction for those, to whose fidelitie, and discipline, they shall afterward committe their children.

Rom. 13.

This outward discipline of Moses lawe, is likewise committed to the Magistrate: For Paule calleth the Magistrate, The Minister of GOD, to the promoting of goodnesse, and to the punishing of euill. And forasmuch as Magistrates are ordeyned of God: therefore they are bound to set forward the glorie of GOD, and to turne backe, whatsoeuer thinges are against God: as far forth as apperteineth to the outward conuersation of men. The Magistrate is also called, a keeper of both lawes, bicause he should with a diligent care, conteyn his subiects vnder an honest discipline of maners, according to the Decalogus: and also trade over the course of his owne life in such sorte: that hee may be a patterne, and a glasse, into which his subiects lining godly may looke into. Hee must also haue a diligent care, that his positive lawes, and al his decrees may agree with the Decalogus, and bee as walles, and fortresses of the same. The Magistrate should moreover punish, the manifest transgressions of the lawe diuine: as are, blasphemings of GOD, Idolatries, periuries, vsual swearings, contempt of the woord of God, disobedience, murthers, Adulteries, lying, false witness bearing, theftes, and such like vices, which fight directlie against the woord of GOD: so, that if the Magistrate neglect his office in these thinges,



things, hee becometh partaker, and giltye of all those offences, the not punishment of which hee hath graunted vnto others. There is tolde an Historie, of a certaine murtherer, which had slayn seuen men, whē hee was perforce brought vnto the Law, and was set beefore the Iudgement seate, & accused of manslaughter, and were was made, that hee onely, had killed but one onely man, the other sixe the Magistrate had killed, which did not punish that first murther in him. And verely the Magistrate is gilty before God, whē hee punisheth not such as stubbornly breake the lawe of God, & by his giuing of liberty, hee oppeneth a window to others to offend. It is an vnnmercifull pittie, to spare one, with the losse, and destruction of many.

To the bringers vp of youth, this same care, doth also belong, that they should instruct those which are committed to their discipline, in such sorte, by doctrine, by example, by often admonitions, and corrections, that in their outward manners, nothing might be seene, out of square, or contrary to the lawe of GOD. Which thing if they neglect to do, they sin against God, against the parents of the children, and the whole common wealthe, neither shall they (for euer) beare this punished. For if (by right) hee bee hanged, which stealeth an Ox, or a Cow from another: how much more is he worthy of a thousand hangings, which committing this kinde of thefte, far more greuous; doth vnfaithfully instruct the youth, vpon good trust committed vnto him.

H ii

Tutors,



Tutors, or gouernours also, which are in the steede of parentes, should wholly frame themselves, according to the rule, prescribed beefore to parentes. Therefore, they should not onely haue a regarde and studious care to keepe the goods of their pupilles, which fall to them by way of heritage: but they should haue a special care, that they might bee well, and honestly instructed, knowing, that they themselves, are as streightly bound, beefore the iudgement seate of GOD, by the promise which they made to the parentes of those children, as if they had covenanted with God himselfe, that they would bee faythfull tutors, and patrones of those pupilles. For this cause, GOD calleth himselfe, a father of the fatherlesse, and a defender of the Widdowes. But what is doone at these dayes by the comimon sorte of tutors, is euidente to all men, and the miserable pupilles, and widdowes (alas for sorow) to their great greefe haue experience.

Last of all also, the Ministers of the woorde of GOD, are bound, to exhort their hearers to outward honesty of lyfe according to the law of God, by doctrine, examples, by admonishments togeather with chastisements set beefore them, as Chyste himselfe did, and the holye Apostle Paule. But if they shall lay aside this due care of their duety, and deceitfully doo the businesse of the Lorde, they shal not escape the iust iudgemente and punishmente, in that laste day of the Lorde. But how manye may wee see now a  
 Dayes,



dayes, which follow that verse of the Poet.

The rauening Crow, is pardoned still:

The simple Dooue, susteynes much yll.

When as notwithstanding, God would haue thee to respecte the person of no man: so that thou bee moderate, after the example of most excellēt Nathan: It is better for the Minister of the woord of God, with Iohn, to bee beheaded: then with Herode to bee feasted: for there ought to bee had greater regarde heere, to the glory of God, and the saluation of man, than to our owne liues, and commodities. Let these things suffice to bee spoken, touchinge, the externall vse of the Lawe, and how farre the same stretcheth.

There bee foure most weighty causes why, this outwarde discipline should bee exercised:

First: The commaundement of GOD.

Secondly: That the punishmentes might bee auoyded.

Thirdly: That wee might liue peaceably, and quietly amongst our selues.

Fourthly: That the same might bee an Instruction, makinge vs the more apte, to heare the healthsome doctrine of y<sup>e</sup> Gospel of IESVS CHRISTE.

Of the Internall (or inwarde)

vse of the Lawe.

As





AS THE FIRST VSE OF THE LAW, is externall, and concerneth the societie of man, so, that whosoever expresseth, in outward conuersation, in word, and deed, the letter of the Lawe, is Iudged of the people, to bee good, and honest: so, the seconde vse of the Lawe is, INTERNAL in the heart, and Conscience of man, that hee might bee staied before the Iudgement seate of GOD, and render a reason, whether with all his power hee hath fulfilled the lawe of GOD, or no: Here, if hee can boast of the fulfilling of the Law, which is impossible for all men, (Christe onely excepted:) hee may then vnderstand, that vnto him belongeth, blessing, and mercy vnto thousandes, accordinge to the promise annexed to the Lawe: but if hee perceiue himselfe to bee a transgressour of the Law: hee heareth the vengeance, and iudgement of GOD propounded agaynst him, vnto the thirde, and fourth generation.

Deut. 27.

Gala. 3.

Likewise, hee heareth: Cursed is euery one which fulfilleth not whatsoever things are written in this booke of the Lawe.

This sentence was first giuen in Paradise, and moreover, in manifeste wordes expressed by Moses. Besides this, the conscience of each man confirmeth the same, and in like manner, all the calamities of this life, and at the last, Death it selfe prooueth the same: Lastly, the eternal tormentes of Hell shal punish as many, as shal not be deliuered, by our LORD IESVS CHRIST.

Caine



## The way of life.

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Caine, when hee weighed his sinne in an even Ballance according to the Law, sayde: My iniquitie is greater, than may be forgiuen. The same thinge befell vnto Saule also, Despairinge, and throwinge himselfe into eternall damnation.

Gen. 4.

1. Reg. 31.

But Dauid when hee examined his deed, by the Lawe, and knewe his sinne, sayde: If thou (O Lorde) shalt marke what is doone amisse: O Lorde who shall abide it? But there is mercye with thee, therefore shalt thou bee feared.

Psal. 130.

Manasses, likewise, Mary Magdalene, and the Theefe vpon the Crosse, confessing their sinnes, repented, and did flye to the mercy of GOD.

And thus wee see, what the INTERNALL (or inward) VSE OF THE LAW is, namely, to examine the deedes of our liues, by euery precept of the Law of GOD, & as often as we finde our selues to haue offended: so often wee should holde for a suretie, that the curse of the Law, and the punishments of God his anger, are denounced against vs. What counsaile shall wee take in this case: onely two wayes are set beefore vs: the one, by desperation, to eternall death, and malediction: the other, by the throne of grace, to eternall life, and benediction.

THE THRONE OF GRACE is CHRIST IESVS, which reconcileth vs to his father, and giveth lyfe euerlasting. For hee which beleeueth in Iesus Christe, obteyneth by him, both righteousnesse, and forgiveness of sinnes, by which righteousnes he entreteth into euerlasting life. For, Christe hath fulfilled the

Diui

Law,



Rom. 4. 0.

lawe, to iustifie all that beleeue in him. This Fayth in Christe, is the foundation of our saluation, as all Christians do confesse in the Creed, when they say: I beleeue the forgiuenes of sinnes: that is to say, although my sinnes bee innumerable, and the greatnesse of Gods anger is infinite, and the punishmentes which fall in, by reason of sinne, be horrible: yet notwithstanding forasmuch as I am vnder grace, and not vnder the Law, I doo assuredly beleeue the forgiuenesse of sinnes, through the merite of the death and passion of Iesus Christe, who, not onely clenseth mee from all Sinne, by his precious bloud, but also inputeth vnto mee his righteousness: so, that the Lawe, with her sentence of condemnation, hath no right ouer mee at all.

Gen. 4.

This fayth springeth out of the knowledge of the Gospell, which offereth to all the faythfull, GRACE in Iesu Christ: Wherfore Augustine sayth: Christe hath made our sinnes his: that hee might make his righteousness oures. Also, when Caine sayde: My iniquitie is greater, then that I may bee forgiuen: Augustine answereth: Thou lyclt Caine, for the mercy of GOD is greater, than the wretchednesse of all Sinners. This is that which Iohn sayth: Beholde the Lambe of GOD,

Iohn. 1.

which taketh away the sinnes of the world: Item: CHRIST is the propitiation, not only for our sinnes but also for the sinnes of the whole worlde. This fayth resteth in the obedience of GOD alone, and trusteth to no creature beside, eyther in heauen, or in earth. But, concerning the nature of fayth,



## The way of life.

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sayth, it Chaibee sayd more at large, beneath in the third doctrine: now let vs passe to the third vse of the Law.

### Of the spirituall vse of the *Lawe.*

**T**HE THIRDE VSE of the Law which is called SPIRITVALL, hath place in the regenerate, which beleeuing in Christe, haue obteyned (by the death, and intercession of Christe) remission of their sinnes, and are counted righteous in the sight of GOD, through the righteousness of Christ, imputed vnto them. Where this faith is liuely, and voyde of hypocrisie, there withall dwelleth the holie ghost, which both worketh faith in the harts of men, by hearing the healthfull doctrine of the Gospell, and regenerateth man, and stirreth him vp, to thankfulness towards God, whereby, it commeth to passe that man more esteemeth the will of God, and his commaundements, then all the goods of the whole world, how beautifull, and precious so euer they may be esteemed, and continueth in purposing good, keeping faith, and a good conscience. Then, because the man that is borne anew, would shew obedience vnto God, he looketh againe into the lawe, and setteth the same as an infallible rule before him, that he may vnderstand, what hee shoulde doe, and what hee should

1. Tim. i.

*I.*

Should



Should leaue vndone, in y right seruing of God.

Rom. 8.

And although no man doth fulfill the Lawe by his owne woorkes, yet notwithstanding, the obedience of the faithful pleaseh God, because he is set free from the malediction of the Lawe, and is, (by the meanes of Christe) vnder grace. For so Paul saith: There is no damnation to them, which are in Iesu Christe, which walke not after the fleshe, but after the spirit.

This obedience is not onely acceptable vnto God, as who of his fatherly goodnes, commaundeth, & willethe the faithful, to loue him, and, to exercise charity toward their neighbour: but hee also, addeth a promise of rewarde, that hee which shall giue a cuppe of colde water, in the name of Christe, shall not bee voyde of his rewarde.

Hereof it cometh to passe, that examples do remaine of many of the godlye, which for their obedience perfourmed to God, through fayth: haue receyued, both spirituall, and corporall blessings. But they which say, they do beleue, and yet notwithstanding, purpose not, to eschue sinne, but suffer them selues to bee ruled, by their owne corrupt concupiscence, and to bee drauone away of the desires of the fleshe: these treade not in the steppes of Abraham, which had leiffer kill his onely Sonne, and heire, then by turninge backe, to commit any thinge, against the commaundement of God. They doo also, agaynst the doctrine of Saint Paule, which commaunde th the beleeuers, and such, as with  
Abraham



Abraham would bee made partakers of the grace of God: that they should declare their fayth, by obedience towardes God, which hath set forth his vnmeasurable grace towardes all men, in that, that hee hath deliuered his only begotten Sonne for them. But how wicked, and not to bee vttered is this argument, which some (bee- inge gone forward vnto that state of vngodly- nesse) dare vtter.

VVe are Iustified, and made free, freely by fayth: to what end then shall we neede to apply our selues to doe good woorks?

Hearken what Paule answereth to these peo- ple, whose damnation (saith hee) is iust: yea, truly, Iust, forasmuch as they, by this errour, doe draw sinnes, vnto them selues (as dark cloudes). For, first, they are contumelious against God: more- ouer, they treade vnder their feete, the precious blood of Christ. Furthermore, they expell the ho- lie ghost. Besides this, they reprove themselues of vntueth. Lastly, by giuing offence, they offend many, and intraiuing their mindes from the doctrine of the Gospel: doe diue them forward to perdition, and destruction. First of all (I say) they are cōtumelious against God, which by his infinite mercy, desireth to haue them free from sinne, and condemnation. These men truly, are to be compared, as it seemeth to me, to disobedient children, which hauing beene sometime, (for their manifolde malice & wickednesse) excluded fro all hope of successiō in their fathers riches: & yet notwithstanding, being againe becōe suppliāt,

Rom. 5.

3.ii.

and



and receiued into fauoure, haue returned backe againe to their former disposition, and contemning their fathers commaundement, haue againe abused his goodnesse, and gentlenesse: what other thing heere shall the father put in practise, but to deale with them, by extreme iustice, even as their stubbernesse requireth.

Moreouer, these do tread vnder their feete, the precious blood of CHRIST, which was shed vpon the crosse, for the remission of sinnes. As though Christ, had therfore shed his blood, and stretched forth his hands, armes, and feete, yea and his whole body imbrowed with blood vpon the gibbet of the crosse: that it might bee lawfull for vs to prostitute our hartes, our handes, our feete, and our whole body, to all filthinesse, wantonnes, tyranny, vnrighteousnes, craftines, Deceit, subtiltie, & (as I may speak in one word,) to all these together, to the which, the corruption of the world, and the lust of the flesh prouoketh vs: and yet notwithstanding in the meane time to say: CHRISTE is my sauour, I will beleue in him, and I will wholly cleane vnto him. Who so in such sorte frameth his life, is altogether like to an vnfaithfull traitour, which doeth his businesse hypocritically, vnto his Lorde, whose wages he taketh: and in the meane time fauoureth his enemye, and labourerth by all the meanes that hee may to please him, and with his diligence to serue him. Euen in like manner, to boaste of faith in Christe, and in the meane time, to liue leocely and wickedly: what other thing



thinge is it, then to speake outwardely, those things with our mouthes, from which, both the heart it selfe, and all the studyes and actions of our whole life doe disagree. The Jewes boasted them selues to be the sonnes of GOD, and the seede of Abraham: but what saide Christe to these things? Ye (saith he) are of the Deuil, because Iohn. 8. ye doe the woorkes of him, from which Abraham was farre of. It is therefore, an horrible thing, and ioyned with extreame daunger of damnation, to cary Christe outwardly in our mouth, and priuely to hide his enemye in our heart, and with all our members aswell inwarde, as outward, to frame our selues to obey him. What is this els (I say) then to spurne with our feete, the precious blood of Christe, & to set at nought his bitter passion, and death, which he suffered for our sinnes, not that there might lye open for vs a libertie to sinne: but, that we (by faith) receiuing forgiveness of our sinnes, might keepe him in our hearts: and Denying the diuell with all his woorkes, namely, sinne, and iniquitie, should yeelde pure, and continuall obedience to this our onely Lord and redeemer.

Thirde, whosoever (by hearing of the healthfull doctrine of the Gospel,) are iustified by faith in CHRISTE, and doe againe fall back into manifest wickednesses, & are led and gouerned by the rule of the flesh, the world, and the Diuel, these doe make sorowfull the holie Ghoste, and expell him forth of their heartes, and admit, and receiue into his place, the spirit of the deuil,

I.iii.

whose



whose dwelling places they are become againe, as they were before. What other thinge is heere to be looked for, than that which Christe hath pronounced in the 12. of Matthewe, and in the 11. of Luke: VVhen the vncleane spirit is gone forth of a manne, hee walketh through dry places seeking rest, and findeth none, and then hee saith: I will returne into my house, whence I came forth: and when he commeth, he findeth it swept, and garnished: Then goeth he, and taketh with him, seven other spirits worse then him selfe, and they enter in, and dwell there, and the end of this man becometh worse, then the beginning.

Heereby it may be easily perceined, of howe great importaunce it is, either, to embrace, and beleue the worde of G O D: or, in our heart, and lyfe to decline againe shamefully from it, and to expell the holie Ghoste beeing sorowfull, from his habitation.

Furthermore, whosoever doe boaste of fayth, and yet doe in the meane season liue wickedly: doe mooste impudently, reprove, and conuince themselves of vntueth. For inasmuch as they boaste those thinges whiche they haue not, they are like vnto babling Thrafoos, which stick not with their mouthes to promise golden mountaines, when in very dedde, they, of all other, be mooste bare, and needie.

The errour of these people is confirmed by this, that they thinke, that G O D doeth not more inwardely searche: and looke into the heartes



heartes of men, then men them selues.

But they are much deceived: for man seeth onely the outwarde appareances, but G O D seeth not those thinges onely, but hee also looketh into the hearte it selfe. G O D, therefore can not bee deceived, although thy heart thinketh otherwise then thy mouth speaketh.

Therefore it is, that Iames requireth an agreement of the woorde, and thought, so that the outwarde works of the life, should bee answerable the faith, which is saide to be in the heart: euen as it is to bee seene in the example of Abraham.

For it is certaine, that the hearte, and the woorkes doe agree, and are answerable one to the other: so, that wheresoever there is an euill heart, the woorkes of the same must in like case, of necessitie followe euill, according to the rule of Christe: A good tree bringeth forth good fruites.

Wee see therefore manifestly, how impudently they reprove them selues of vntruth, which boastinge of faythe, in the meane time neither haue, nor passe for good woorkes: dooing therein, as if a man had a Crowne set vpon his head, hee would therefore straightway bee esteemed, and called a King. These are such, whome in name onely, (but not in very trueth, and deeде) a man may call Christians.

To conclude: who soeuer boasteth of Christe, and will bee accounted, and called a Christian,



Christian, whiche is baptized, and boasteth his faith, and vseth the Supper of Lorde, and notwithstanding doth in the meane season live wickedly: the same doth, by open offence, plucke away the mindes of many from the G O S P E L and is vnto them an occasion of damnation.

Paule in the 1. Corin. 8. where he intreateth of those, which abuse Christian libertie in thinges lawfull to the offence of others, affirmeth, that they, by abusing of their knowledge, and Christian libertie doe destroy the weake brother, for whome Christe dyed.

Howe much more then shall he bee in faulte, which, through his corrupte wickednesse giueth occasion to others to think euilly, and to speake blasphemously of the moste holie Gospell, and Christian Religion? In Rom. 2. Paule accuseth the Jewes of the wickednesse of their life, and saith, that through them, the name of God is therefore blasphemed among the Gentiles.

And in the 1. Timo. 6. He giueth commaundement to seruants, which are beleeuing, and regenerate, that they should esteeme their masters (not yet couerted, nor beleeuing) worthy of all honour, That the name of God, & his doctrine be not euill spoken of. And, that there shoulde come such people in the laste times, the holie Apostle Peter foretolde, in the 2. Pet. 2.

Thou seest therefore, howe great the heynesse of this sinne is, whereby, a man is author, not onely of his owne destruction: and also giueth occasion to many, (with the hurte of their owne



obtaine saluation, and blaspheming of the name,  
and doctrine of God, ) to refuse and contemne  
the GOSPELL of Christe.

There is no doubt, but many amonge the  
Turkes, at this day, doe for this cause also, pur-  
sue with hatred the Gospell of Christe, for that,  
they see Christian people to liue so loosely, and  
wickedly. And who may doubt, that there  
be not many amongst the Papists, which per-  
secute the Gospell of Christe, or nothing at all  
esteem it: for that there bee so many, whiche  
boast of the Gospell, but so fewe which liue ac-  
cording to the Gospell: But what should I say  
of those, which haue receiued with vs the pure  
doctrine of the Gospell, whose mindes are yet  
weake, and wauering: Doubtlesse, thou mayst  
see many of these, either to withdrawe their  
mindes, or, to preferre the manners, and times,  
vnder whiche wee liued in the Papacie: before  
the manners of this age, so wanton, and laciui-  
ous. What other thinge thinkest thou would  
these doe, if any persecution, or chaunge of Reli-  
gion should fall in, then, that (not vnwillingly)  
they would suffer Idolatrie, and the olde moc-  
keryes of the Romaine Antichriste to be againe  
thrust vpon vs: But through whose faulte  
commeth this to passe, but only of those, which  
should be as leaders, and lightes vnto others,  
and according to the counsaile of Paule, shoulde  
in all things, (that is to say) in woorde, woork,  
and life, set forth the doctrine of the Lorde,  
and our Sauour Iesu Christe. Heereof there-

k.

fore



fore wee conclude, that it becometh all those which beleue in Christe, to set the Lawe of GOD before them, as the glasse of their liues, according vnto which, they should direct al their doings, to the glory of God, their owne commodity, and the edification of others: whereby it may be brought to passe, that the woorkes of the Deuil might be destroyed, and the woorkes of God might increase, to the glory of God the father everlasting, who of his owne meere mercy, through faith, without any our desertes, or woorkes, hath saued, & regenerated vs, that we should liue vnto him, & walke in all good woorkes. Ephe. 2.

*The thirde Doctrin.*

**T**HE THIRD DOCTRINE whiche in the beginning of this little booke I proponed to bee explicated is, concerning, Our Lord Iesu Christ, in the true knowledge of whom alone, consisteth life everlasting, as he himselfe saith Iohn. 17. This is cuerlasting life, to knowe thee to be the true God, and whome thou haste sent, IESVS CHRISTE.

After that Christe had answered the Pharisees to the question propounded by them, to him: hee againe demaundeth of them, what they thought of Christe. This question he moueth, that occasion might be giuen to them, to searche the scriptures, out of which they might learne, what they should certainly holde, concerning Christ. Beholde therefore with how great diuersitie



sitie of minde these things are doone, on either part. The Pharises goe about this busines, not because they would learne, but with a desire to quarel, and to destroy: but Christ, by his question, intendeth this thing, that he might thoroughly bring them to the knowledge and possession of assured saluation.

Let vs heare therfore, what is done on either side. Christe demaundeth: VVhat think yee of CHRISTE? whose Sonne is he? They say vnto him, The Sonne of Dauid: this answere they gaue, because they knew  $\text{f}$  Christe should be bozne of the seed of Dauid, according to  $\text{f}$  promise made vnto him. But forasmuch as this sufficed not to the true knowing of Christ: Christ, by this question inferreth another, by the which hee in deuoreth to lead them into a fuller knowledge of Christe.

Matth. 22.

Therfore he saith: How then doth Dauid in spirit call him LORD? saying, The Lorde saide vnto my Lord, sit thou on my right hand, vntill I make thine enemies the footestole of thy feet: If Dauid therfore call him (Lorde) how is he then his (Sonne?)

As if Christ would say: The father is superiour to the sonne, and, the sonne must bee subiect to the father: And, the Lord is superiour to the servant, and, the servant must be subiect to his Lord: How then commeth it to passe, that Dauid acknowledgeth Christe to be his Lorde, to whome with all lowlinesse of minde, he wholly submitteth himself? Heere, if the Iewes had admitted to counsaile the holpe Scripture declaring of Christ, and had a little while considered

k.ii.

with



with them selues, what the office of Christe Would be in the worlde: they had easily founde this answer: Christe in respect of the humane nature which he tooke vnto him, is, the sonne of David: but, in respect of the deuine nature, he is the sonne of GOD. As farre forth therefore, as appertaineth to the humane nature, he is in appearance base, and poore: but as farre forth as appertaineth to the deuine nature, hee is Lord of Lords, and King of Kings, to whome David must giue place, and humbly bowe his knees: yea, of him only, and by this onely one, receiue forgiveness of sinnes, righteousness, and life everlasting.

Of this CHRISTE his Lord, David speaketh in the Psalmc. 51. where he saith: Thou shalt purge me with Hisope, and I shall be cleane, Thou shalt wash me, and I shall be whiter then snowe.

Likewise, Psal. 130. If thou Lord, wilt marke what is done amisse. O Lord who shall abide it? But there is mercy with thee, therefore shalt thou be feared.

By this MERCY (or propitiation) hee vnderstandeth Christe, which after the humane nature Would be borne of him: but after the deuine nature, very GOD, from everlasting.

After this manner, Christe, (by the question propounded by him) would reduce the Jewes, to the true knowledge of Christe, wherein (as I haue saide) consisteth eternall life, and the wisdom of saluation: as Paule teacheth, 1. Corin. 1. where he saith: For asmuch as the worlde, knewe not GOD, through wisdom: (that is to saye through



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through vnderstanding and reason, naturally ingrafted in man, by GOD): In the wisdom of God, (that is, in the merueilous works of God, which are wrought by him): It pleased God, by the foolishnesse of preaching, to saue those which beeleeue. For the Iewes require signes, and the Greekes seeke wisdom, but wee preache Christe crucified, vnto the Iewes an offence, and vnto the Greekes, foolishnesse: but vnto bothe Iewes, and Greekes which are called, we preache Christ, the power of GOD and the wisdom of GOD.

Paule in this place disseuereth the wisdom of the worlde, or mans wisdom, from the wisdom of GOD. For in that, that GOD sent his sonne, borne of a woman, made bonde vnto the Lawe, and subiecte to moste bitter passion, and death: it seemed vnto men, not wisdom, but foolishnesse: forasmuch as GOD, by his omnipotencie, could easily finde another way to saue mankind. But it seemeth farre otherwise vnto God, yea, that which men esteemed foolishnesse, that GOD esteemeth and accompteth for wisdom.

But, that wee may more fully vnderstande these things, let vs seek \* the foundation of this the so wondrous counsaile of GOD, where vpon we may builde safely.

Although, GOD, if we consider the greatness of his power, coulde doe whatsoeuer hee would: yet notwithstanding, it seemed good to him, to attempte nothing in this matter, but that which was agreeable to the iustice, and

Ex.iii.

glory

\*As farre as  
the holie  
scriptures set  
foorth the  
same vnto  
vs.



Luke. 1.

glorpe of his maiestie diuine, (that is to saye) that, whiche all Angels, as well good as euill, and all people, yea, and all creatures shoulde acknowledge to bee in very deede, iuste, and praise worthy: saying: Glory bee to GOD on hyghe.

For, euen as any King, or Tyrant, when he graunteth vnto one, that which hee hath taken away from another, may be said to play, the part, partely of an vniuste, and partely of a lyberall man: Euen so, GOD, if vsing his power onely, he had restored man, it had beene, on the one parte derogation to his Justice: and on the other parte too muche had beene graunted to mercy: therefore it was needefull to finde suche a way to saue man, that these foure properties in GOD, (without the whiche GOD coulde not (BEE), or be called GOD), might stande together, and consent in the hiest degrees, namely, MOSTE HIGH, or PERFECT POVVVER, PERFECTE RIGHTE- OVSNESSE: PERFECT MERCIE, and PERFECT VVISDOME. Suche a secret purpose, pleaseeth God therefore, That his onely begotten sonne should take vnto him mans nature, and dye: to the ende, that who so belecueeth in him may obtaine saluation, and life euerlasting. So, that if GOD had vsed his omnipotencie, and Justice, hee had for euer condemned all men, who through their rebellion, had offended the eternall maiestie of God, and were therefore subiect, & giltie of eternall death, and



and Hel. But what had then beene the praise of his mercy? Where then shoulde the glory of his wisdom haue had place? Man, without all fauour condemned, had perished: and the wisdom of GOD, of the ende of his counsaile, (whereby, hee had appoynted manne, beeing made according to his owne Image, to eternall saluation) had beene voyde, and frustrate.

That nothing at all therefore might be derogated, from the PERFECT IUSTICE of GOD. It pleased him, that euen as by the disobedience of one man, wee are all made guilty: so by the obedience of one, many should be made righteous: God him selfe should bee satisfied: and, wee beeing deliuered from guiltynesse, shoulde bee indowd with life euerslastynge.

Heere also shyneth forth the PERFECT and great MERCIE of GOD, whiche so loued the worlde, that he would giue his owne onely begotten Sonne, that All which belceue <sup>Iohn. 3.</sup> in him, shoulde not perishe, but haue life euerslasting. Heere withall is also scene the PERFECTE POUER OF GOD, in that, that by the death of his Sonne, hee hath overcome Death, Hell, Sinne, and all the power of the Devil. Heere also appeareth the PERFECTE VVISDOME of GOD: in this thinge cheefely, that by his Sonne, whiche is the naturall Image of him selfe, and coeternall with him: hee reneweth his owne Image in vs, and giueth vnto vs eternall life, where



whereunto wee beeing in the beginning by his eternall wisdom appointed) hee hath created vs.

1. Ioh. 3. 36. All which things are offered, with this condition. IF VVE BELEEVE IN HIM.

For so saith Iohn Baptist: He that beleeueth in the Sonne hath eternall life, but hee that beleeueth not in the sonne, shall not see life, but the wrath of God abideth vpon him. This is that wisdom of saluation, which all the Prophets, Christe himself, and the Apostles, and their successors, haue hitherto taught, and doe yet at this day teach: but the wise of this worlde, whome fortune fostereth as it were in her bosome, haue the same in derision, and contemne it, to their owne damnation.

Forasmuch therefore, as the whole wisdom of the Church of Christe is founded in this only IESV CHRIST: I wil set downe, what every one of vs ought to esteeme, and knowe of him, as many as desire to obtaine saluation by him. Which thing that it might the more commodiously be doone, these six poynts, with their questions and answers, are to bee diligently considered.

1. Firste, that IESVS the sonne of Marye, is, that promised Messias: (that is to say) CHRISTE.
2. Seconde, That this CHRISTE is, very GOD, and, why it was needfull he should be GOD.
3. Thirde, That this CHRISTE is, very Man, And, why it was needfull he should be Man.
4. In the fourth place is, to bee considered in this

CHRIST



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CHRISTE, the vnitic of Person, wherein, albe-  
it there bee two natures, yet notwithstanding,  
not two persons, but one onely, and why it  
was needefull it should be so.

Fiftly: That this CHRISTE is, the Sauour of the  
worlde, and by what meanes he declareth him  
selfe to be the Sauour of the worlde.

Sixt: Howe we are made partakers of the benefites  
of CHRISTE, and obtaine cuerlastinge life,  
through him.

### Of the firste point or Chapter.

**T**HE FIRST THING which I<sup>1.</sup>  
haue set downe concerning Christe,  
is, that IESVS the sonne of the vir-  
gin Mary, borne in Bethlehē, is Christ,  
and that Sauour, which God promised to Adam  
and Eue our first Parentes. The same thing all  
Christians doe beleue, and with one minde  
confesse, when as in the articles of the Symbole  
we say: I beleue in IESVS CHRISTE, the onely  
begotten sonne of GOD, which was conceiued by  
the holie Ghoste, borne of the virgin Mary, suffered  
vnder Pontius Pilate, &c. Of this our faith we  
haue this immocuable foundation, against the  
which, no not the gates of Hell are not able to  
preuaile: viz.

Hec onely, (without all doubt, and truer than  
trueth it selfe, and so by the confession of all)  
is the true, and onely Messias, in whome all

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the



the Prophecies of the Prophetes doe meete together, and to whome only agreeth, what soeuer hath beene foretolde touching the Messias, by the holie Prophets, Moses, and others.

In IESVS, the Sonne of the virgin Marie, the Prophecies of all the Prophetes doe meete together, and agree, to this IESVS alone, whatsoeuer hath beene foretolde touching the Messias, by the holie Prophets, of GOD, Moses, and others.

**Ergo:** Onely IESVS the sonne of the virgin Mary, is the true and onely Messias, that is to say, Christe, the Saviour, and redeemer of the worlde.

This is the foundation of the Christian Church, firme, and vnmoueable, whereof Augustine speaketh on this manner. The stedfastnesse of faith is in this, that all those things which haue come to passe in Christ, were spoken of before.

Of this foundation, Paule disputed with the Thessalonians (as it is written in the 17. Acts) three dayes together, and proued IESVS to be CHRIST, whome it behoued to suffer, and to rise againe from death, according to the scriptures. In which place Luke addeth, that a great multitude of the nobler sorte aswell men as women, did with great greedinesse receiue the gospel, dayly searching v scriptures, whither those things were so or not, (that is to say) they cōferred together those things, which in Moses and the Prophetes were foretolde of Christe, with



with all those things which came to passe in Ie-  
su the sonne of Marye, and preoued in euery of  
those things, in both, a most iust agrement. And  
hereof it comineth, that whersoener in the histo-  
ry of the Gospel, we reade any thing concerning  
Christ, it is alwayes added: So was it long before,  
foretolde of him. If therefore, we haue respect to  
the place, and time of his birth, to his mother,  
and to his miracles, to the ingratitude of the  
Iewes against him, to be short, to his death, re-  
surrection, and ascention, and to the sending of  
the HOLIE GHOST accomplished in the  
day of Pentecoste, and to the state of the church  
of Christe, and so forth, to the persecution, and  
disorde in the same: wee shall finde all these  
things to bee foretolde by the holie Prophetes  
of God, foure thousand yeeres back, before that  
Jesus was borne in Bethlechem.

Touginge whiche thinges, who so wil  
knowe more, let him reade our Commentaries  
vppon the 84. Psalme. I thought it good to  
note these thinges on this wise, breiefely at the  
leaste, that euery one might haue occasion to  
conferre betweene themselves, the olde Testa-  
mente, (that is to saye) the Prophetes: and  
the newe, (that is to saye) the Euangelicall Hi-  
storye, of IESVS CHRISTE: whiche  
thinge, who soener shall doe diligently, shall  
not a little, strengthen his fayth, against the  
contempners of GOD, the Iewes, against  
the forsakers of the fayth, the Mahometistes;  
and to bee shorte, agaynste all Idolatrous

A.ii.

nations,



1. Cor. 2. 24

nations, yea, against mans owne reason, which cannot comprehend, this so infinite a benefite of Christe, as Paule saith: The naturall man perceiueh not the thinges whiche are of GOD. Let vs stick fast therefore, with a firme faith vnto the word of God, and captiuing our reason, let vs yeelde vnto God this glory, that he is farre wisser than all creatures, and that he is able to performe his promises, albeit to our reason, it seeme otherwise.

A certaine man saide wisely: That there is a greate strife, betweene FAITH, and REASON, and that neither of them, will leaue of, or giue place, before that the eye of one of them is plucked out. Forasmuch therefore, as faith, hath her eye, of the woorde of God, and of the holy Ghoste; and, Reason hath her eye of the fleshly wilddome: euery Christian must indeuour with all study, and diligence, by the holy Scripture, & by feruent praier vnto God, so to strengthen his faith: that with the same alone he may see, in the matter of saluation: and that the eye of Reason might bee shut vp, least it leade vs away, from the fountaine of our saluation, that is, from our Lord Iesu Christe, our onely redeemer, and Saviour.

Let these thinges suffice to be spoken, in the first place, concerning Christe, whome I beseech with my whole heart, to illuminate vs with his holie spirite, and leade, and keepe vs in his veritie. Amen.

Of



Of the second Chapter.

**T**HE SECOND THING which I  
propounded concerning Christe our Medi-  
atoure, and Sauour, is, that hee is  
verye GOD, and why, it was needeful, that  
the Mediatour should be God. There bee ma-  
ny euident, and firme testimonies, whereby the  
diuine nature of our Sauour is prooued. The  
first of which testimonies, is taken of the mani-  
fest worde of God, in which, he is called GOD.

The second is taken, of his diuine woorkes.

The third, of the worship, which is deserved  
ly giuen vnto him, by all creatures. The fourth,  
of the vnitied consente, and experience of the  
whole Church of Christe.

FIRST, by the manifest testimonies of ho-  
lie Scripture, it is prooued, that our Media-  
tour, and Sauour, is, true, eternall, and omni-  
potent GOD.

*Esaie. 54.* The Lord of hostes is his name, and thy  
redcemer, the holie one of Israel, shalbe called GOD  
of all the earth.

*Iere. 23.* This is the name whiche they shall call  
him, IEHOVAH our righteousness.

*Psal. 6.8.* IEHOVAH is his name, reioyce ye be-  
fore him.

*Iohn. 1.* In the beginning was the VVORDE, and  
the worde was with GOD, and GOD VVAS THE  
VVORDE. Heere, he calleth Christe, the worde  
of God, because the worde of God doth sounde  
of him.

L. iij.

Rom. 9.



*Rom. 9.* Of whome (according to the fleshe) Christe came, which is aboue all, GOD bleis'd for euer.

*1. Iohn. 5.* And wee are in the trueth, in his sonne, the same is very GOD, and life eternall.

It is to be noted, that as often as Christe is called the onely begotten Sonne of GOD: so often he is prooued to bee very GOD together with the father, and the holie Ghoste: beeing three persons, in one diuine essence, euen as all Christians, according to the diuine manifestation, doe confesse, one God, and three persons of the Godhead.

THE SECOND kinde of testimonies, wherby the diuine nature of our sauour is prooued, is taken, of his diuine works. For, these are the works of God alone, viz. to create, to quicken the creature, to containe all thinges vnder the hand of his power, by his owne power to raise the dead againe, to see y hearts of men, to heare the inward mournings, and desires of the heart of man, to be present euery where, and to be, at one, and the same time, in the hearts of all Christians. These diuine woorkes and properties, are in the holie Scriptures, attributed to Iesu Christe: wherefore, it is heereof rightly concluded, that he is true and essentiall God. This argument is of force, by this rule: VVhensoever any thing, is truly affirmed of some thing, and attributed vnto it, which appertaineth to our nature only: then, of necessitie, the same nature must bee also attributed, vnto that same thing.

THE



## The way of life.

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THE THIRD kinde of testimonies, wherby the diuine nature of the Messias is proued, is required of the honor, and worship, which is giuen, and ascribed to him, in the holie scripture.

God saith in the Prophet: My Glorie (that is to say) my diuine honor, and worship, which is dewe to me alone, I will giue to none other.

I onely, am that fountaine, from whence all good things doe flowe: I onely am hee whiche wipe out your iniquities: I onely doe iustifie, and sanctifie the people: I onely am the Saviour, in me alone all people should beleue, and call vpon me alone: Let all creatures, Heauen, and earth, Angels, and men, honour me alone, yea, and whosoever are in Hell, let them bowe their knees vnto mee: Such honour, and worship which is dewe vnto GOD alone, is in the Scriptures attributed to our Lorde Iesu Christe.

1. Corinth. 1. Christe is made vnto vs of GOD, VVISDOME, RIGHTEOUSNESSE, SANCTIFICATION, and REDEMPTION, that hee whiche reioyceth, shoulde reioyce in the Lorde, ( that is to saye ) in Iesu Christe.

Hebru. 1. And let all the Angels of God worship him, ( that is to say ) Iesus Christe.

Stephen Actes. 7. sayeth: Lorde Iesu receiue my spirit.

2. Thesalonians 2. Our Lorde Iesus Christe, and GOD, and our Father, whiche hath loued vs, and



and giuen vs eternall consolation, and good hope, comforte your hearts in grace, and strengthen you in all good saying, and doing.

Paule likewise in all his Epistles, wisheth to them to whome he writeth, Grace from our Lord Iesu Christe.

2. Cor. 13. He saith: The Grace of our Lorde Iesu Christe, and the loue of GOD, and the felowship of the holie Ghoste, bee with you all.

**THE FOVRTH KINDE of testimonies, whereby Christe our Lorde is prooued, verye GOD, is, the vnited consente, of the Christian congregation, and the sure experience in the harts of all those, which with a true, and liuely faith, doe embrace Christe, our Lord, and Saviour.**

Athanasius in his Simbole, speaketh on this manner: This is the Catholike faith, that we worship one GOD in trinitie, and trinitie in vnitie:

Neither confounding the persons, nor deuiding the substance:

For, there is one person of the Father, and another of the Sonne, and another of the holie Ghoste:

But, the Godhead of the Father, and of the Sonne, and of the holie Ghoste is one, the glory equall, the maiestie coeternall:

Such as the Father is, such is the Sonne, and such is the holie Ghoste:

The Father vncreate, the Sonne vncreate, and the holie Ghoste vncreate:

The Father incomprehensible, the Sonne incomprehensible, and the holie Ghost incomprehensible:

The



## The way of life.

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The Father eternall, the Sonne eternall, and the holie Ghoste eternall:

And yet they are not three eternals, but one eternall:

As also there be not three vncreated, nor three incomprehensible: but one vncreated, and one incomprehensible.

Likewise, the father is almightie, the Sonne almightie, and the holie Ghoste almightie:

And yet, they are not three almighties, but one almightie:

So the father is God, the Sonne God, and the holie Ghost, God:

And yet, not three Gods, but one God.

So the Father is Lord, the Sonne is Lord, and the holie ghoste is Lorde:

And yet not three Lords, but one Lorde.

For, like as wee are compelled by the Christian veritie, to acknowledge euery person by himselfe, to be God, and Lorde:

So, are we forbidden by the Catholike Religion, to say there be three Gods, or three Lordes.

The Father is made of none, neither created, nor begotten:

The Sonne is of the Father alone, neither made, nor created, but begotten:

The holie Ghoste is of the Father, and of the Sonne, neither made, nor created, nor begotten, but proceeding.

Therefore, there is one Father, not three Fathers, one Sonne, not three Sonnes, one holie Ghoste, not three holie Ghostes.

M.

And



And in this Trinitie, none is afore, or after other,  
none is greater, or lesse then other,

But the whole three persons, are coeternall together, and coequall,

Agreeable to this in all poyntes, is the confession of the vniuersall Church, set forth in the Nicene Creede:

I belecue in one GOD, the father almightie, maker of Heauen, and Earth, and of all thinges visible, and inuisible:

And, in one Lorde IESVS CHRISTE, the onely begotten Sonne of God: begotten of the father before all worlds: GOD of GOD, Light of Light, very God, of very God, begotten, not made, beeing of one substance with the father, by whome all, things were made, &c.

That addition to the Hymnes, now vbled many yeeres in the church of Christe: (Glory bee to the father, and to the Sonne, and to the holic Ghost: As it was in the beginning, is now, and euer shalbe world without end:) proueth the same thing.

Lord haue  
mercy.  
Christe haue  
mercy.

Likewise, the whole Greeke, & Latine church, for continuall agreement sake, do vse this Greeke Prayer: *κύριε ἐλέησον, χριστέ ἐλέησον, κύριε ἐλέησον.* And, by this little forme of prayer, Christian people, doe confesse one GOD, and three persons of the Godhead, therefore all whiche are truly Christians, beeing taught by their owne experience: doe knowe, and confesse, Iesus Christe, to be very, and omnipotent GOD. For, in the time of their praying, they feele the presence, and power of God, by whiche he comforteth them,  
and



and, not onely sealeth the trueth of his most ho-  
lie Gospel in their hearts: but also maketh them  
couragious, that they may boldly triumph o-  
uer Death, Sinne, Hell, the Devill, and all his  
bondslaues, and members.

Of this thing, many examples of holy Mar-  
tyres are extant, of whome euen many noble  
matrons, and virgins, and innumerable others,  
dyd, with greater reioysing, and desire couet to  
dye for the name of Christe: than to floure, and  
abound, with the delicates, honours, riches, and  
pleasures of this world. But, from whence pro-  
ceedeth this so great fortitude of minde, and re-  
sindes to receiue punishments: but from that on-  
ly efficacie, of the power of Iesus Christ, which  
hath manifested his diuine strength, present in  
them.

Let vs in like manner at this day keepe fast,  
this same Iesus Christe, whiche will alwayes  
be at hand, so that with a sure faith, wee craue  
his ayde, earnestly, and feruently. And, thus, by  
sure, and euident testimonies, I haue shewed,  
that IESVS CHRISTE our Sauour is  
VERY GOD.

Now let vs see, why it was needeful, the me-  
diatour should be GOD: That it was neces-  
sary, that the Messias, and our Sauour should  
bee GOD, there bee two mooste weightie  
causes.

The first is: The greatnesse of the euil, wher-  
with the nature of man, was pressed downe, which,  
by any creature, could not be taken away.

M.ii.

The



**The other is:** The weakenesse, or infirmitie of the creatures, to the restoring againe of those good things, which were lost, by sinne. Of these two causes, I will speake somewhat, that the benefites of Christe towarde vs, might the more shine forth, and that we may be stirred vp thereby, to the honouring of his name, with due thankfulness of our whole life, and minde.

THE GREATNES OF THE EVIL, wherewith the nature of man was oppressed, is perceined in foure things cheefely: namely, In the VVEIGHT OF SINNE, In the IUSTICE OF THE ANGER OF GOD: In the POWVER OF DEATH: and in the MOSTE CRUEL TYRANIE OF THE DEVILL.

THE VVEIGHT OF SINNE was greater, then that any finite, or bounded power, (such as is the power of Angels, and men) might beare the burthen thereof. For, in as much as y<sup>e</sup> guiltinesse was infinite, by reason of the infinite good whiche was offended, namely GOD, whose maiestie was offended, by the sinne of our first parentes: It was needfull, that this sin, should, either with infinite paines, be punished, according to the rule of the deuine Justice: or els that satisfaction, to the deuine iustice, should be made for the same. But, because this satisfactiō must be the price of infinite goodness, and equiualent to the same: it coulde not, by any creature, no neither by all creatures together, be accomplished. It was needfull there-  
fore

Ye iusticiaries, and merit-mōgers, note your owne abilities, and the sweetness of your doctrine in this article.



fore, that the cleanser of sinne, should bee GOD:  
for onely GOD, as he is infinite, so, he is able to  
abolish, and overcome infinite euill.

THE IUSTICE OF GODS ANGER  
required a proportion of reuengement, accor-  
ding to the offence. Forasmuch therefore, as  
the offence was infinite, the anger was also in-  
finite: which, the first creature, was not able to  
pacifie, nor sustaine: wherefore it was needeful,  
that the Mediatour, which shoulde pacifie the  
anger of GOD, should bee GOD. Of this  
matter Paule Rom. i. speaketh thus: The anger Rom. i.  
of GOD is reuealed from Heauen, vpon the vngod-  
lynnesse of all men, &c.

That these things could not be taken away,  
without the mediatour, this saying of Iohn Bap-  
tist, in Iohn. 3. teacheth: Hee which beleeueth not  
in the Sonne, the wrath of GOD abided vpon him.  
And, that this anger of GOD is vnmeasura-  
ble, and infinite, by reason of sin (in which these  
euils doe concur, namely, contempt of the di-  
uine maiestie: proude rebellion against the lawe  
of God, vnwoorthy of the Image of God,  
wherebinto man was created, defilyng, follow-  
ing of Sathan the enemy of God, filthily declyn-  
ing from the tents of God, to the Deuill, and  
intollerable ingratitude) is knowen by the pu-  
nishments of our first Parentes, by the punish-  
ments following vpon all y posterities of Adam,  
by the threatnings of God, by the calamities  
wherewith mankinde is kept vnder, by the de-  
uils tyranny against man, by the tokens of the  
anger

¶.iii.



anger of God in Heauen, in earth, in the sea, by the greatnes of the paines euerslasting, whiche they shall sustaine, which are not conuerted: to be short, by the infinite price paide for the redeeming of the paines for sinne. Who seeth not heere, that it was impossible that the anger of GOD could haue beene taken away, but by a Mediatour, whose power should be infinite.

THE POWER OF DEATH was greater, than that it might be overcome, by any creature, insomuch that Plinie saide, (howbeit falsely) that it was not possible vnto God to raise by the dead. Now forasmuch, as the cheefest office of y<sup>e</sup> mediatour is TO DESTROY DEATH, it was needfull that he should excell with a power diuine, whereby, as to giue life, so he might be able to abolish death: for with him no word is impossible.

THE MOST CRUEL TYRANNY OF THE DEVIL, (vnder which mankind was holden captiue, for sin) was also to be suppressed by y<sup>e</sup> mediator. But how impossible this was to the nature of man, the history of the worlde, with the experience of all people doth testifie: wherfore it was needful, the mediatour should be GOD, which might suppress the tyranny of the Devill, by his owne power. Heereby it is euident, that to the taking away of the greatnesse of the euil, wherewith mankind was oppressed: it was requisite, that the Mediatour should be GOD.

Now heerewithall let the greatnesse of the  
loue.



## The way of life.

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loue, in the everlasting father, the sonne, and the holie ghost, towards mankinde, bee considered:

A heauenlye  
and ioyfull  
meditation.

The Father spared not his owne sonne, but would haue him subiect vnto paines, that hee might deliuer vs from everlasting paines. The Sonne willing, and obedient to the father, is made a sacrifice, deriuing the guiltinesse of sinne into himselfe. The holie Ghoste, himselfe will dwell in the hearts of the reconciled, and kindle in vs motiōs agreeing to the wil of God. These things wil stir vp in vs faith, Inuocation, and thankfulness towards God, and will defende our mindes against the terrour of death, against the tyrannie of the deuil, yea, against all things, which are bent to ouerthrowe the hope of our saluation, which we haue in our Lord, and Sauiour IESV CHRISTE.

John. 3.

THE SECONDE CAUSE, why it was needefull, that the Mediatour should bee GOD, is, THE VNABILITIE, AND VVEAKENESSE OF THE CREATURE to the restoring againe of those good things, which through sinne we haue losse. And albeit in this one woorde of, (THE IMAGE OF GOD,) these good thinges be comprehended: yet many things to the reparation of the same, are necessarilie required, whiche Paule. I. COR. I. reconeth vp, where he saith: CHRIST is borne vnto vs of GOD, VVISDOME, RIGHTEVSNESSE: SANCTIFICATION: and REDEMPTION, that he which reioyceth, should reioyce in the Lord,

These



These foure kindes of good thinges, no creature, or finite power was able to restore againe vnto men: as we shal se of euery of these things in order.

FIRST, therefore, the Mediatour must restore VVISDOME, not such as that of the worlde is, whiche is shut vp within certaine limites: but such as is hid from the Princes of this world: which wisdome, is, of Zachary defined to be: The knowledge of saluation, for the remission of sinnes, by the bowels of the mercy of our God. Of this wisdome speaketh the Euangelist Iohn in his first Chapter, when he sayth: No man hath seene God at any time: but the sonne which is in the bosome of the father, he hath declared him vnto vs.

Luke. 1.  
77. 78.

But some man may saye: Could not God haue reuealed this wisdome vnto men, by Angels, and Prophets? I aunswere, It is one thing, to giue, and to teach wisdome as Ministers: and another thing to bee the wisdome, (that is to say) effectually to bring to passe, that the harts of men may receiue, \*sauiing wisdome.

\*Or the wisdome of saluation.

The voice of man striketh the eares of the body: but the Sonne of God, which is the wisdome it selfe, of God, replenisheth the minde of man, with the wisdome of saluation. For, the worde of the Prophets, and of other Ministers of the worde of God, doth then at the length, bring fruite: when as God, by the worde, openeth the heart, and instilleth the seedes of true wisdome, whiche thing doubtlesse is not in the power



power of any creature, but of the Creatour alone: whereof it followeth, that the Mediatour must be G O D.

SECONDLY, The Mediatour must restore againe R I G H T E O U S N E S S E. For, without perfect righteousness, no man may come forth into the sight of G O D. But no man is able to giue, Perfect Righteousnesse, which should be sufficient for all people, except G O D. For, that man might be perfectly righteous before God, two things are required: Of which, the first is, To be set free from vnrightheousnesse, and sinne, which euils men bring with them into the world. The other: To bee indowed and garnished, with a full obedience of the lawe of G O D, which is the measure of righteousness, whiche is before God auaylable.

Of the former we haue spoken before, where we shewed, the enormitie of sinne, and the iustice of the angre of G O D. Touching the other, which is: To be indowed, and garnished with righteousness, whereby the lawe of G O D is satisfied: It is euident, that the righteousness of no creature, forasmuch as it is (finite): can bee sufficient to saluation, for infinite numbers of people, which thing doubtlesse in the Mediatour is required. For, as hee must with a sufficient sacrifice of cleansing, make satisfaction for sinnes, and so take away all guiltinesse: So must hee, by his owne obedience towarde the lawe, set all those righteous in the sight of God, whiche beleeue in him. For so Paule saith; Him whiche  
N. knew



1. Cor. 5.

knew no sinne, he made sinne, (that is to say, God cast vpon him the guiltinesse of all sinners, that he should suffer and die for them:) that we might be made the righteousnesse of GOD in him: (that is to say) that the righteousnesse of him, might be imputed to vs, for righteousnesse in the sight of GOD. Therefore in another place Paule

Rom. 10. 4.

saieth: Christe is THE ENDE OF THE LAWVE, to saue all those whiche beleue in him. Heereby it may be seene, that the Mediatour must of necessitie be VERY GOD.

In the third place, followeth, SANCTIFICATION, which the Mediatour must bring. Which thing, forasmuch as no creature can performe, the Mediatour must needes bee GOD. For it is the propertie of God alone, to giue the holie Ghoste the sanctifier, without whome our Sanctification, can not bee broughte to passe.

Moreover, forasmuch as SANCTIFICATION, is set against SINNE, and in Sinne are two things, namely, the formalitie, as the guiltinesse: and the materiall parte, as the corrupt qualities, and actions: the Sanctification must be also double, one, whiche is set against guiltinesse, whiche is, The cleansing of sinne, by the blood of Christe: the other, whiche is set against the corrupt qualities and actions, which is, aswell the separation of man from the prophanitie of the nations, by the mortifying of the flesh, which is doone, by resisting corrupt



corrupt cogitations, affections, and desires of the flesh, and, with the whole power, abstaining from euill woorkes: as also, the ioyning together of man with G O D, by the quickening of the spirite, by obeying vnto God, and by following purenesse of the minde, of affections, and innocencie of the whole life: breefely, that man, might renounce the Deuill, and and his woorkes, and cleaue with the whole heart vnto G O D alone.

This Sanctification, is also called of Paule philip. 3. (SPIRITVALL CIRCVMCISION.) VVe (sayeth hee) are Circumcision, whiche serue G O D in the Spirite, and reioyce in Christe, and haue no confidence in the flesh. Therefore, Spirituall Circumcision, is a cutting awaye of the truste of the flesh, after whiche succeedeth a reioycing in CHRIST, and a pure desire to worship G O D. And this, truly, is that S A N C T I F I C A T I O N, which G O D, and Man, our Mediatour, doth bring.

Spirituall  
circumcision  
what it is.

THE FOVRTH GOOD THING, which our Mediatour should restore vnto vs, is PERFECTE REDEMPTION.

This Redemption requireth, firste, a continuall presence of the Mediatoure, in the Church, (or Congregation :) (that is to say) in all the godly euery where dispersed, through out the whole worlde. But who can bee together, and alwayes present, in so many places, excepte he bee G O D?

A.ii.

Secondly,



Secondly, it requireth, a preservation of the congregation (that is to say) that the Mediatour should be a keeper, or preserver, not onely, of the whole Church, but also, of every member of the same, against infinite subtilties, and lynges in waight, of the Devil, and man.

Thirdly: it requireth that, the Mediatour should looke into the heartes of men, least hee should be deceiued, by the outwarde disguising of hypocrites. Now, forasmuch as it is the propertie of GOD onely, to looke into the hearts of men, and to beholde the inwarde secretes of their affections: surely, the Mediatour must of necessitie be GOD. Furthermore, to the office of the Mediatour, this also appertaineth: that he doe every where, heare the gronings of such as doe call vpon him, whiche, doubtlesse is the propertie, of the diuine power alone.

Fiftly: it requireth, that, the Mediatour, in the last day, should rayse vp, all the deade: whiche work, is aboue the powers of all creatures. Yea, all the creatures of God, by their owne power, are not able to rayse vp, a deade flye againe, muchlesse all people, whose bodyes haue beene by diuerse meanes, and in diuers places scattered abroad: But, forasmuch as the Mediatour must doe this, and that in the twynckling of an eye, he must of necessitie, be GOD.

Sixtly, and lastly, it requireth, that, the Mediatour doe giue to those whiche are rayled vp, (which in the true faith haue departed this life) eternall life, perpetuall gloire, and conformitie  
with



with GOD. But who can bring this to passe, but onely GOD? Wee haue therefore abou-  
dantly shewed: That our Sauour, and Mediatour is GOD: And, why it was needefull, that hee should be very GOD.

### Of the third point or Chapter.

**I**N THE THIRD PLACE, wee haue proponed of Christe, that hee is VERY MAN, And, why it was needefull, that the Mediatour should bee man. The whole vniuersall Church, as it beleueeth, Christe, to be borne, very man: So, that he also, at this day, is, and for euer shall remaine, very man, it doth, godlyly confesse.

Genes. 3. The seede of the woman, which shall breake the head of the Serpent, is promised. By the name of, THE SEEDE OF THE WOMAN, without all doubt, the nature of man, which our Mediatour, at the time appointed by the father, should take vnto him, is signified. GOD promised to Abraham, that in his seede, all nations should be blessed.

Hee promised also, to Dauid, that his sonne should sit vpon his seate, and reigne for euer.

Isaie. 7. Beholde a virgin shall conceiue, and bring forth a Sonne, and thou shalt call his name EMANUEL, (that is to say) which shall be GOD and MAN.

R.iii.

With



Lukc. i.

With these Prophecies agreeth, the whole History Euangelicall. The Angel, beeing sent to the virgin Marie, saith h: Beholde, thou shalt conceiue in thy wombe, and shalt bring foorth a Sonne, and thou shalt call his name I E S V S, he shalbe great, and shalbe called the Sonne of the hiest. VVhiche thing when she had heard, she meruayled, and saide, How can this thing bee, forasmuch as I knowe not man: And the Angell aunswered vnto her: The holy Ghoste shall come vppon thee, and the power of the moste hiest, shall ouershadowe thee: (that is to say.) Thou shalt conceiue, and bring foorth, not by the seede of man, or, after, the common lawe of nature: but, by the power and wise counsaile of G O D. And, so the Angell concluded his oration, with this sentence worthy to be remembred: with G O D, nothing shall bee impossible.

The eight day, after his natiuitie, hee was Circumcised according to the lawe, after, the manner obserued in other Infantes of the Jewes. He was brought vp, by Ioseph, and Mary, hee grew in wisdom, and in fauour, with G O D, & men, & was he found altogether, a naturall man, hauing body, and soule, and all condition and properties of humane nature, sin onely excepted.

This is the summe of the Christian fayth, touching the manhood of Iesu Christe, as wee confesse in the articles of the Symbole, when we say: I belecue in I E S V S C H R I S T E, our Lorde, which was conceiued by the holy Ghost, borne of  
the



the virgin Mary. But why was it needfull, that the Mediatour should be **VERY MAN**. foure causes may be rehearsed, out of the holy Scriptures, why it was needfull, that the Messias should bee man.

The seconde parte of the preposition.

1. The Iustice of **G O D**.
2. The restoring of the Image of **G O D**, in man agayne, which, through Sinne was lost.
3. The manner of Adoption.
4. The assurance of our Resurrection, frō death.

**F**irst, **THE IUSTICE OF GOD** required, that the disobedience, in our flesh committed, should bee amended in the same. For it was agreeable, to the order of the Justice of **G O D**, that in as much as mankind, in one Adam, had firste offended: so some body in mans kinde, free from sinne, should sustaine the paines, whiche should bee the price for the rest. Our Lorde therefore tooke mans nature vnto him, & was made man, shewing forth, as it were, the person of Adam himselfe, whose name is also attributed vnto him: & he might thorowly satisfie the punishment of sinne in the flesh, beeing in flesh committed.

1. Cor. 15.

Therefore Paule *Rom. 5.* saith: If, by the sinne of one, death reigned, by the meanes of one, (namely Adam:) much more, they which receiue abundance of Grace, and of the gifte of Righteousnesse, shall reigne in life, by the meanes of one Iesus Christe.

**I**tem: As by the disobedience of one, (Adam), many, (All men) became sinners: So, by the obedience of one (of Christe) many are made righteous.

Item



Item 1. *Corin.* 15. For, by a man (Adam) came death: And, by a man (Iesus Christe) came the resurrection from Death.

*Hebr.* 2. Forasmuch as the Children are partakers of flesh, and blood, he himselfe also, in like case tooke parte with them: that through death, he might abolish him, which had the rule of death, (that is to say) the Deuill.

Heerebnto also appertaineth that saying of Irenæus: It behoued him, whiche should begin, to slea sinne, and to redeeme man, which was guiltie of death: to be made the selfe same thing, (that is to say) Man.

And Augustine saith: flesh, had blinded thee, flesh doth heale thee: because Christe came in such wise: that by flesh, he might quench the corruptions of the flesh.

The second cause is, THE RESTORING OF THE IMAGE OF GOD, according vnto which, man was created: This thing could by no meanes bee doone, but, by the naturall Image of GOD (that is) the everlasting and onely begotten sonne of GOD: which therfore tooke mans nature vnto him, that he might againe restore the Image of God, in all those, which, through a liuely faith, are, into his body, ingrafted. Whereof Athanasius saith: It was conuenient, that the Sonne should take man his nature vnto him: that this person whiche is the substantiall Image of the Father, might restore againe, the Image of GOD in vs.

The thirde cause was, that the reason of  
our



our **ADOPTION** did require the same. for the Sonne of God, did therefore take the nature of man vnto him: that hee might make vs the Sonnes of God. He would therfore, by the societie of nature, bee ioyned vnto vs, and become our brother: that we, beeing become his members, might be made the sonnes of God. For, we are therefore called, and are the Children of God: because wee are, (by faith) in **CHRIST**, whiche is the naturall sonne of God. For, in him alone, wee are beloued, and **Sonnes**. Ephc. 1.

*John. 1.* To as many as beleued on his name, hee gaue power to be made, the Sonnes of **GOD**.

*Gal. 4.* VVhen the fulnesse of time was come, **GOD** sent his Sonne, made of a woman, & made bond vnto the lawe, that he might redeeme those, which were vnder the lawe, that we might receiue the Adoption of Sonnes. Because ye are the Sonnes of **GOD**, therefore **GOD** hath sent the Spirit of his Sonne into our hearts, crying Abba Father.

In this sentence also speaketh Irenæus: VVe could not be (saith he) partakers of the Adoption of his Sonnes, vnlesse, we had receiued the same, by his Sonne, (that is to say) vnlesse his Sonne had beene made man.

The fourth cause: **THE ASSVRANCE**, force, and efficacie of **OVR RESVRRECTION** consisteth in this, that our Mediatour is man. For, the only hope and assurance, which we haue of the Resurrection of our bodyes, is, that Christ our Mediatour, hath taken vnto him

The cause & assurance of the rising againe at the last day.

D.

our



1. Cor. 15.

\* Or, in our  
flesh.

our flesh. For, the flesh which wee doe now beare about vs, subiecte to corruption, is already raised vp in Christe, as in the first frutes: and is entred into the possession of the kingdome of heauen, and is there become immortall. By the vertue therefore, of that societie, which we haue with the gloriousse body of Christe, we shall be rayled vp in the last day, and shalbe indowed \* after the flesh, with immortalitie: so, that beeing like vnto Christe our brother, wee may enioy with him, eternall ioy, and saluation.

This thing Paule purposeth to shewe 1. Cor. 15. when he sayth: CHRISTE is risen from the dead, the first frutes of them which sleepe: for by a man came death, and by a man came the resurrection of the dead: for as in Adam all men dye, so in Christe shall all men be made aliue. Therefore when soeuer temptation falleth in, willing to driue vs to doubt of the resurrection of the flesh: let vs lifte vp our heartes to Iesus Christe, already rayled vp from death: hee bothe can, and will raise vp vs also from the dead, forasmuch as he is God almightie, and also our brother, fellowe of the same humane nature with vs.

Therefore Paule sayth, *philip. 3.* Our conuersation is in Heauen, from whence also wee looke for the Sauour, euen the Lorde Iesus Christe, whiche shall transforme our vile bodye, that hee may make it like to his glorious body, by the mightie working, whereby he is also able to subdue all things vnto himselfe.

Thus, I haue recited, foure moste weightie causes



causes, whereby it is shewed, that it was highly needefull, that the Mediatour betweene GOD and man, should haue beene Man, and haue taken humane nature vnto him, and in the same, be made like vnto vs.

Let vs continually in our heart, beare about with vs these causes, that we may be stirred vp to earnest thankfulness towards GOD, which would haue his sonne, whē he was riche, to become man, and verely a poore man: that through his pouertie, wee might be riche, in the possession of saluation, and life everlasting.

### Of the fourth point or Chapter.

**T**HE FOVRTH THING whiche I said, is to be considered in Mefsias, is, that HEE IS ONE PERSON, and why this thing was needefull.

That our Mediatour is one person, (beside many other) these things do confirme.

John. 1. The woord became flesh: (that is to say) Man. But Iohn addeth: And wee sawe the glorie of it: But if there had beene two persons, without all doubt, he would haue said: VVe sawe the glory of (Them): and, not the glory of (It).

In the 3. of Matth. the voice of God scūdeth vpon Iesus h sonne of Mary, beeing baptized of Iohn: This is my welbeloued Sonne, in whome I am wel pleased. In this place, a (the same god) also in the inouit, Mat. 17. acknowledgeth this sonne of Mary,

D.ii.

to



to be his sonne also, & saith: (HEARE HIM,) but if there had beene two persons, without all doubt, he would haue said (HEARE THEM.)

And in the 4. Chapter to the Ephesians, Paule saith: Hee which descended, is euen the same which also ascended aboue all Heauens, to fulfill all things.

The whole Church also confesseth the same thing, euen as the Symbole of Athanasius hath, in this manner. The right faith is, that wee beleeue, and confesse, that our Lord Iesus Christe, the Sonne of God, is GOD, and man.

GOD, of the substance of his father, begotten before the worlde, and MAN of the substance of his mother, borne in the worlde.

Perfect GOD, and perfect MAN, of a reasonable soule, and humane flesh subsisting.

Equall to the Father, as touching his Godheade, and inferriour to the father, as touching his Manhoode.

VVho, although he bee GOD, and MAN, yet, he is not two, but ONE CHRISTE.

One, not by conuersion of the Godhead into flesh: but by taking the manhood into GOD.

One altogether, not by confusion of substance: but by vnitic of person.

For, as the reasonable soule, and flesh, is one Man: So, GOD, and MAN, is one CHRISTE.

But, why it was necessary, that the Mediatour, should be one person, and not two, as there be in him two distinct natures: there bee many weightie reasons, certaine of the cheefe of which  
it



it may suffice to note in this place.

First, Our Mediatour, GOD and Man, must be one person, that he might make GOD, and Man (ONE): therefore, he is ioyned to the father, by his true Godhead, & vnto Man, by true Manhood, that so he might couple bothe together.

The seconde cause: The Mediatour shoulde bring nothing to passe, betweene the parties at variance, if he cleaue to the one, and differ from the other: Wherefore, it was needefull, that the Mediatour by a certaine necessitie, shoulde be ioyned to bothe parties.

To GOD therefore (who, by our sinne was offended:) our Mediatour is ioyned by true diuinitie: And vnto MAN he is associated, by true humanitie: that through the societie, which hee hath with bothe partes, hee might ioyne bothe partes together: according to that saying of Irenæus lib. 3. Cap. 2. where he intreateth of the causes, why the worde of God became fleshe.

It must needs bee (saith he) that the Mediatour betweene GOD, and MAN, by reason of the nigh affinitie to bothe partes: muste reduce bothe into freendship, and concorde: and bringe to passe, that God should take man vnto him: and man shoulde yeelde ouer himselfe vnto God.

And Theodoretus saith: Euen as he, which would Dialog 1.  
reconcile some two persons, ioyning handes betweene themselves, putting himselfe in the midst betweene, and holding the one by the right hande, and the other by the lefte, bringeth, & ioyneth them in freendship together: So he when hee had vnited

O. iij.

the



the diuine nature to the humane : made a peace inuincible, and which cannot be broken.

The third cause: If the Mediatour were not one person : then the workes of the redemption, wrought in the humane nature, should not be a sufficient price for sinne, through which the infinite goodnesse was offended. For, Death was due debt for sinne, but pure GOD could not taste death: neither, Man alone could overcome death. Therefore GOD became man: that GOD and M A N, bothe should, and might make satisfaction for eternall death, whiche was due to mankind. The eternall sonne of God therefore, tooke mans nature vnto him, into the vnitie of person: that the workes done in the humane nature, might be of infinite power, and merite. For, through the indiuisible vnion of the diuine, and humane nature in one person, the dignitie is infinite, the perfection most absolute, and the price of the blood, death, and so of all the actions and sufferings of Christe in his most holy humanity, inestimable. And thereof, is the might, and force of blotting out sinne, and the power of remitting offences, of iustifying, quickening, and sauing the beleeuers.

And albeit, Christe suffered in the flesh onely, as Peter saith: yet notwithstanding, the suffering is attributed to the person, by reason of that most stricte vnion of the two natures in one person. That these things may somewhat more easily be vnderstanded, I will ioyn herevnto a similis

2. Pet. 3.



a similitude, whiche the Catholique deuines in the olde Church haue vbled.

MAN consisteth of two substaunces, of a soule, and of a body: and doth many things by the power of the Soule, as, to vnderstand, to reason, to number &c. and againe doth many things, by the strength of the bodye, as to builde, to write, to walke, and suche other like Deedes either well or euill. All these things whiche in this manner, hee doeth, either by the power of the soule by it selfe, or by the strength of the body by it selfe, or by the woorkes of bothe together: are attributed to the person of the man.

Euen in like manner, Christe doth certaine woorkes according to his humane nature, and certaine according to his diuine nature, al which notwithstanding are attributed to whole Christ, which is GOD, and MAN. So, the death of Christe which he sustayned according to his humane nature, is ascribed to the whole person, which is GOD and MAN. Therefore Luke rightly affirmeth, that GOD hath purchased a Congregation to him selfe, with his owne blood: And againe he sayth rightly, that IESVS the sonne of Mary hath created Heauen, and Earth: For, Iesus, and the eternall sonne of GOD, is ONE person. Acts. 20. 28.

In the same sentence also, speaketh Cyrell: Beccause (sayth hee) that bodye, which hee made his owne, did suffer: therefore it is sayde, the worde it selfe suffered for vs.

And



And heereof it is, that all the workes, and benefites of redemption in Christe, are counted diuine, infinite, sauing, and so inestimable: that vnto them, nothing, neither in Heauen, or in earth may be compared, as wee haue somewhat touched before.

From this fountaine, an infinite, and vnspeakable consolation, to the conscience afflicted, tremblinge for the multitude of her sinnes floweth forth. For, if the death of Christe bee so precious, that there is no price of equall value, which may be compared to it, much lesse preferred before it: What should let, that it should not abound farre aboue the heape of my sinnes, although\* exceeding. Whereof Augustine saith: The mercy of GOD is much greater, then the misery of all sinnes.

\* Or albeit  
they exceede  
in number,  
greatnesse,  
&c.  
Rom. 5.

And Paule saith: VWhere sinne did abounde, there grace did superabound.

## Of the fift point or Chapter.

**I**N THE FIFT PLACE, we haue proponed of Christe: that he is, the Sauiour of Mankind: And in what manner, he executeth the businesse of Mannes saluation. Although, in the matters before handled, we haue oftentimes touched somewhat, concerning this parte: yet notwithstanding, a iust explication of eche article, as it was comuenient, hath not beene ther



therbnto beene accomplished. Therefore I will now speake of these things moze at large: and, first, I will recite the testymonyes of the scripture, which testifie, Christe to be the Sauour of the worlde: furthermoze, I will declare, how he is the Sauour of the worlde.

Moses saith: The seede of the woman shall crush Gen. 3.  
the Serpents head: (that is to say) CHRISTE shall destroy the woorkes of the Devill, and deliuer man, from Sinne, Death, dampnation, and Hell, and shall iustifie, quicken, blesse, and bring them into the kingdome of GOD.

After the same manner, GOD speaketh to Abraham: In thy seede shall all nations bee blessed, (that is to say) shall bee deliuered from all malediction, and saued.

And, the Angell Gabriell sayth to Ioseph: Thou shalt call his name IESVS, for hee shall saue his people from their sinnes.

In like manner, the Angell to the Sheepe- Luke. 2.  
heards: Beholde, I shewe vnto you great ioy: this day is borne vnto you a Sauour, whiche is Christe the Lorde, in the citie of Dauid.

Paule also, 1. Timo. 1. sayth: This is a sure saying, and woorthy of all receiuing: that Iesus Christe came into the worlde, to saue sinners. And what should I bring many testimonies: the whole scriptures euery where affirmeth, Iesus Christe to be the Sauour of the worlde.

But, by what meanes then, doth Christe declare himselfe to be the Sauour of the worlde, and the redeemer of mankind?

B.

This



This thing is seene, cheefely in fīue benefites towarde vs, namely:

First, in giuing vnto vs, the true vnderstanding of the wisdom of saluation, of which wee were destitute.

Moreouer, in taking away our sinnes, wherewith we are laden, and oppressed.

Thirdely, in imputing Righteousnesse vnto vs, which, of our selues we could not haue.

Fourthly, in sanctifying, and regenerating vs, by his holy spirite, so, that wee which were the children of wrath, may become the children of GOD.

Fiftly: in deliuering vs from the paines of hell, which we had deserued, and in giuing vnto vs the possession of everlasting life, which he, by his owne death hath purchased for vs.

Of these fīue benefites, wherby Christe performeth the whole worke of our redemption, and bringeth it to perfection: I will breiefely, out of the holy Scripture, adioyne a more plentifull explication.

### The first benefite.



Concerning the first benefite of Christ, namely, that hee giueth vnto vs the true vnderstanding of the wisdom of saluation: which, by the weaknesse of our owne wit or reason, we are, by no meanes able to attain vnto: the Euangelist Iohn speaketh in these words: No man hath scene GOD, at any time, the only begotten sonne, which is in the bosome of the Father

Iohn. 1.



## The way of life.

91

Father, hee hath declared him vnto vs. **This wis-  
doine Zachary calleth:** The knowledge of saluati-  
on, for the remission of sinnes, by the bowels of the  
mercy of G O D. **And Christ saith:** This is eternall  
life: that they may knowe thee to be very G O D, and  
whome thou hast sent I E S V S C H R I S T E. Lukc. i.  
Iohn. i.

All the wisdom of the worlde, compared  
to this wisdom, is none at all, or, as if a man  
would compare one small drop, with the whole  
Ocean, or a small grauell stone, with the sands of  
the whole sea, or the whole worlde. For what  
comparison shall there be of a thing momentany,  
to a thing everlasting? Or of a thing humane, to  
that which is diuine? This heavenly wisdom,  
namely: The moste sacred Gospell, is that Perfecte  
Wisdom, which wee boaste our selues to haue,  
of our Lord, and Saviour Iesu Christe.

### The seconde benefite.

**Touching the seconde kinde of the be-  
nefits of Christ, namely:** That he taketh  
away the heape of our sinnes, wherewith  
we are oppressed: Iohn Baptist preacheth Ioh. i. Be-  
holde the Lambe of G O D, whiche taketh away the  
sinnes of the world: (that is to say) this I E S V S  
will offer that sacrifice, wherby he wil make sa-  
tisfaction, for the sinnes of the whole worlde.

But, that we may come to a fuller knowledge  
of this testimony of Iohn, concerning Christe: I  
wil heere vnder set downe the questions, which  
the woordes them selues doe minister.

P. ii.

first,



**F**irst, VVhy Christe is called a Lambe: And wherfore he is surnamed the Lamb of G O D.

**S**econdly, VVhat this Lambe doth.

**T**hirdly, For whose cause he doth.

**T**here be two reasons, why Christe is called A L A M B E: The first is, that Iohn might put the Jewes, and vs in minde, of bothe these thinges, namely of the shadowe, which went before in the olde Testament: and the fulfilling of the promise (which, Iohn calleth (The Trueth) in the newe Testament.

*Hebr. 10.* Paule sayth: The lawe hath the shadow of good things to come, but not the very Image of the things themselues, (that is to say) The trueth, or fulfilling of the promise.

**T**herfore, the Lambe of the Jewes Pascheuer, in the lawe, was, bothe, a putting them in remembrance, of benefites receiued, and also a warning, and shadowing of a thing to come. for as it admonished the Jewes, that euen as the sacrifice of the Lambe in Aegypte beeing finished, the people went out of Aegypt, and were deliuered from bondage: so it signified, that by the sacrifice of Christ, mankinde should be reconciled vnto G O D, and brought vnto libertie.

**T**he name of the shadowe, (that is to say) of the Lambe, is therefore attributed vnto Christe, the Trueth: that it might be knowen that Iesus Christ is he, whom the paschall Lamb in y<sup>e</sup> olde Testament did shadowe. for, it is a thing customizable in the Scriptures, to giue one, and the same names, to the signes, and the things signified:



fyed: that by conference of the shadowe, and the trueth, we way the more fully be instructed.

So, the Rocke, whiche was a shadowe of Chryste, is attributed to Chryste: because in him, the trueth, which was shadowed by the Rocke in the wilderness, is fulfilled.

The Sacrifice, which was onely a figure of the cleansing sacrifice, then to come, was called, *ιασους*, (that is to say) Propitiation, which name, bothe by Iohn, and Paul, is attributed to Chryst, who alone offered the true propitiatory sacrifice.

Moreover, when Iohn calleth Chryste a LAMB, he signifyeth, that he was to be killed for sacrifice. And so Iohn, in one worde expressed the end of all the sacrifices of the law, namely, that they shoulde shadowe the sacrifice of Chryste: and, which beeing finished, all the sacrifices of Aaron, should cease. Therfore, he saith: Beholde the Lambe of GOD. As though he shoulde say: ye Jewes haue hetherto many yeeeres past offered the Paschall Lambe, but, beholde this is, that true, immaculate, and pure Lamb, without all faulte: whiche is woorthily called, The Lambe of GOD: because hee is a Sacrifice sufficient, for the sinnes of the whole world. Therfore, rightly sayd Bernard: VWho could better take away sinne, then hee, in whome sinne falleth not? He without doubt, is able to wash mee, who, as it is manifest, is not defyled: Let this hand wipe mine eye couered with dyrt: which hand alone, is without dust.

We haue said, why Chryste is called a Lambe:  
P.iii. and



Iohn. 1.

and chrefely, why hee is called the Lambe of GOD. Now it is to be opened in few wordes: VVhat this Lamb hath done. Beholde (saith Iohn) the Lambe of GOD, which taketh away the sinnes of the world: (that is to say) That Lamb of GOD this I E S V S, namely, which is to be offered: by his death and passion taketh away the sinne of the world, (that is) Dischargeth the worlde from sinne, which he translateth into him self, that, by the mirit of his sacrifice, that is, of his passiō and death, he may abolish the same. And so vppon this Lambe of GOD, our Lord Iesus Christe GOD, and MAN, are caste the sinnes of the whole worlde: that as he alone should sustaine the guiltinesse, so the same should also susteyne the malediction. For albeit that Christ was free from fault: yet notwithstanding, the guiltinesse, and payne, hee, in very deed, receiued into himselfe. And this is that which Esay sayth: Hee hath layde all our iniquities vpon him.

Esay. 53.

Therefore Paule, calleth CHRIST (ACCVRSED,) or (EXECRATION) when hee sayth: Gal. 3. Christe hath redeemed vs from the curse of the lawe, beeing made ACCVRSED FOR vs. Herevnto also it maketh when he nameth him (Sinne), when he sayth: 2. Cor. 5. Him whiche knewe not sinne, he made SINNE FOR vs: that is to saye: GOD hath so embased his owne Sonne: that he should be counted, in the sight of GOD, guiltie of all sinne: that we might bee indowed with his righteousness, whereby wee might be reputed righteous, in the sight of God.

By



By these things already saide, it may easily be perceiued, what is to bee thought of the death, and passion of our Lord Iesu Christe, which in one word and other, I wil shew more at large.

CHRIST him selfe. *Iohn 17.* with his owne voyce, (beeing now ready to suffer,) explicateth, what manner of work his passion is, when hee saith: I sanctifie mine owne selfe for them, that they also might be sanctified in the truth. I sanctifie, saith he, that is, I beeing seperated from sinners, by perfect purenesse: and ioyned vnto God by perfect loue, and obedience, doe offer vp my selfe to the father vpon the Altar of the Crosse, through the eternall spirite, for a sacrifice of pacification; that by the merit of my sacrifice: the people beleauing in me, might be seperated from the defiling of y<sup>e</sup> worlde, might be ioyned vnto God, through a liuely faith, and so offred, for an holy sacrifice, that they might be truely sanctified for euer. In this manner CHRIST speaketh in this place, of his passion, which he defineth to be a Sanctification: (that is to say) A holy oblation, of himself for the Disciples: that is, for All which shall beleue: that they by the merit of his passion may be sanctified, as an holy sacrifice offred vnto God.

Let vs therefore, in fewe wordes conclude, what is to bee considered, of the passion of Christe, namely: That it is a sacrifice propitiatorie, wherein, the Sonne of GOD offered vp him selfe to the Father: that he might merit for all which beleue in him, eternall sanctificatiō, deliuerance from sinne, and death, eternall, and euerlasting Saluation.

And

Heb. x. 10.

What the passion of Christe is.



And so, in this definition is contayned, that which may be answered, to every of these severall questions: VWho offred? The everlasting Priest IESVS CHRIST. VWhat offred he? Him selfe. VWhere offred he? In the Altar of the Crosse, by his moste bitter passion and death. To whome offered hee him selfe? To the father, whose wrath, (by the merite of his precious sacrifice,) he pacified. For whose cause did hee offer him selfe? For man. VWho shalbe partakers of this offering? All, which beleue in him.

Because we haue heard, what this Lambe hath doone, namely, that he hath receiued into him selfe, the sinnes of men, and hath made satisfaction for them: Let vs nowe discusse this worde, (OF THE VVORLD). Iohn saith not: Beholde the Lambe of GOD, which taketh away the sinnes of man: but, which taketh away the sinnes of the VVorlde: that hee might signifie, wherunto the price of the oblation of IESVS CHRISTE, doth stretch it selfe.

Iohn. I.

He meaneth, that the passion and sacrifice of Christ, is (in it selfe) infinitely precious & profitable, offered to God the father for all men, extended and

There haue beene in time past, and are also at this day, two sortes of men, whiche by teaching falsely in this place haue sobolely offended. Of these, the first are, which are of opinion, that the passion, and sacrifice of Christe profiteth not all men proffered to all sinners, and for all sinnes whatsoeuer (of his parte) indifferently & sufficiently: though, indeed, The elect penitent beleuer only can, and doe receiue and inioy it effectually and auayleably. According as the Schoolemen say (and the best learned like, and allowe of it) Christus passus pro omnibus sufficientur, sed pro electis efficienter &c. To say, Christe suffered for all sufficiently, but for the elect (only) effectually or auayleably &c. This is the Authors iustified meaning, in many places of his worthy woorkes els where. Though here, in wordes, hee seemeth some-deale harsh and harde: and is wwarely to bee readde.



men, but a certaine fewe peculiar elected. Another kinde of them is: which suppose that there be certaine sinnes, which, euen by the merite of the death, and passion of Christe, cannot be remitted. These two false, and erroneous opinions I will in this place breiefely refute, and throwe downe by manifeste testimonies of the woordes of GOD.

They, whom I named in the first place, are Stoickes, and such, as going about to faine tables of destiny out of testimonies of the Scripture, not rightly vnderstanded, doe teach, that GOD hath created men, appoynted partly, to eternall Saluation: partely, to eternall condemnation, howsoeuer, they either beleue, or liue. This peruerse opinion, is, not onely blasphemous against GOD: but also seduceth many: that either they Despaire of the forgiveness of their sinnes, or nourish securitie: thinking it to bee a matter of no force, how they liue, forasmuch as they attaine saluation, because, that they are elected. Against this opinion is to bee set, The mercifull will of GOD, which hath made man, after his owne Image, and hath promised to Adam, the restoring againe of the same.

Of this will of GOD, the Prophet speaketh in these woordes: As surely as I liue saith the Lord GOD, I will not the death of the vngodly, but that the vngodly should bee conuerted, from his way and liue. Therefore, if that these woordes, that GOD will not the death of a sinner, bee true, of which thing, there is vtterly no doubt: It must, of

Q.

of



of necessitie, bee false, that they say, That GOD hath destinated certaine to saluation, certain to condemnation, and that, if we respect the counsaile of the creation, & redemption of mankind. For, as farre forth as appertaineth to the rebellion of man: there it is said, that GOD hath created many to condemnation, whome notwithstanding, hee would, should haue beene conuerted, should haue sought and obtained saluation.

For, euen as an earthly father, is in such wise affected towarde his children, that he woulde haue euery one of them, to come to thristines, & be honest, and woorthy successors to him or his goods, and substance, and yet notwithstanding, beeing made frustrate of his hope, findeth the stubbernesse, and disobedience of them, whereby they also at the length, do cast them selues with great ignominie, into destruction, and some infamous kinde of punishment: Of this father it may be said, that hee hath brought vp children, kept to this so great mischeef, (not, that the will of his purpose, was not farre other) but that the children through their owne rebellion, haue called this mischeef vnto them selues.

So, GOD verily, would haue all men (made after his owne image) to be saued: but, if any of these being rebellious wil not imbrace his word, and, by faith, be conuerted, but fauouring securitie, and madnesse, doe dye in their owne wickednesse: these, GOD, suffereth to perish, that they might sustaine the iust punishmentes, aswell of their owne offences, against y<sup>e</sup> law of GOD, as also  
of



of their contēpt of attayning saluation through  
 Christe. Here we may say, with the scripture:  
 That God hath created suche rebellious vn-  
 thriste, to eternall condemnation, not, that he is  
 delighted, with their destruction: but, that, they  
 through their owne malice haue drawen y same  
 vnto themselves, preferring the vanitie of this  
 world, before the grace, & mercy of God, in Iesu  
 Christe. Of this eternall & vnmouable will of  
 God: Paule speaketh on this wise: GOD would  
 haue all men saued, & come to the tructh, for there is  
 one GOD, and one Mediatour between GOD, and  
 MAN, euen the man Iesus Christ, which hath giuen  
 himselfe a redemption for all men: And Peter saith:  
 GOD is longe suffering, which would haue no man  
 losse, but will receyue all men to repentaunce.

What can be more plainly spoken? And, what  
 shall he be that dare set himself against this? If  
 God therefore, would haue no man perish, but  
 would haue all men, by the knowledg of y tructh  
 to be saued, their vntuth is manifest, which say,  
 God would not haue all mē saued, but hath cre-  
 ated many to everlasting damnation. But, that  
 our cōsciences may the more cōmodiously be as-  
 sured out of y word of God, touching this father-  
 ly will of him: I wil set downe, foure most firme  
 argumētts, which may aboundantly assure vs, of  
 the fauour of God, which stretcheth it selfe to all  
 men, in every p'ace of y earth, without al respect  
 of persons, regions, sexes, & outward conditiōs.

The first Argument is, The vniuersall cōmaun-  
 dement of GOD: vnto all men: GOD himselfe

Q.ii.

speake th



Matth. 3.

speakeeth with his owne voyce from Heauen,  
and sayth: This is my beloued Sonne, Hearc him.

Mar. 16.

And Christ sendeth forth his Disciples into all  
the world, with this commaundement: Goe yee  
into all the world, and proclayme the Gospel to eue-  
ry creature, (that is) To all men. Who then is so  
impudent, that hee dare say, G O D in deede,  
hath commaunded all men, that they shoulde  
heare the Gospel, but in the meane season, hee  
would certaine to be saued by faith, but certaine  
to be hardened, and condemned: They which  
doe so think of God, doe make him worse, then  
any Tyrant, whiche shoulde commaund those  
thinges which he neither willeth nor thincketh:  
and this is to haue two heartes, which G O D  
him selfe, highly detesteth, and hateth.

Matth. 11.

Mar. 16.

The second argument, is, The free, and vni-  
uersall promise of G O D. Come vnto mee (sayth  
Christe,) all which labour and be heauily laden, and  
I will refresh you. Likewise, Hee which shall be-  
leeue and be baptised, shalbe saued: but he which be-  
leeueth not shall be condemned. And Paule saith:  
Euery one whiche beleeueth shall not be confoun-  
ded. Heereunto is to bee referred the whole mi-  
nistry of the Gospel, which is therefore institu-  
ted of G O D, to bee in this worlde, that by the  
same, men might be brought vnto y true know-  
ledge of God. Christe him selfe confesseth, that  
he came into this worlde, to saue sinners: The  
Sonne of man (saith he) is come to seeke, and saue  
that which was lost.

The third argument is taken, Of the price of  
the



## The way of life.

101

the Passion and death of Christe, whiche sufficeth  
for the sinnes of all men: He hath giuen him selfe,  
a redemption for all men. Iohn saith: Beholde the  
Lambe of G O D which taketh away the sinnes of the  
worlde. And Christe himselfe sayth: I, when I  
shall be lifte vp from the Earth, will drawe all men  
vnto me. Therfore Paule sayth: Grace aboundeth  
about sinne: because the precious sacrifice of  
Christe, is esteemed of so great force, that it wi-  
peth out all sinne.

1. Tim. 2.

Iohn 1.

Rom. 5.

Iohn sayth: Christe is the propitiation for our  
sinnes, and not for ours only, but also for the sinnes  
of the whole worlde.

1. Iohn. 2.

The fourth argument, whiche assureth vs  
of the will of G O D, is: The sealing of Grace,  
which is done by the Sacrament of Baptisme.

Goe ye (sayth Christ) and teach all nations, bap-  
tizing them: In the name of the Father, and of the  
Sonne, and of the holic Ghoste. This sealing hee  
hath confirmed with his power, and presence in  
this worlde. Of the first he sayth: All power is  
giuen vnto mee, in Heauen, & in Earth. Of the last,  
when he sayth: Beholde I am with you, vnto the  
ende of the worlde. If therfore, we looke back,  
to the power of Christe: hee is able to bringe to  
passe all thinges, what so euer hee will, in Hea-  
uen, and in Earth: Againe, if we looke vpon the  
commaundement: Christe willeth, all nations  
to be baptised, that this might bee a testimonie,  
that God will remit sinnes, to all those whiche  
beleue, and turne them selues vnto him.

Mar. 16.

To conclude, if we fasten our eyes vppon his  
presence

D.iii.



presence: Christe himselfe will appeare heere, who, baptising with the holy Ghoste, woorketh that inwardly, which, the water, outwardly applyed, doth signifie.

By foure vnmouable arguments, therfore, we haue proued, this to be the wil of God: That he would haue all men to be saued, as many as turne them selues vnto him, by faith in Iesus Christ. Whosoever therefore inwardly regardeth his saluation: let him stedfastly rest in this wil of GOD, which God hath not onely manifested in his woorde: but also, by many meanes effectually proued and shewed.

Let vs therfore conclude, that they teach falsely, which to the flaudring of the death, and passion of Christe: doe say, that his sacrifice made for the forgiuenesse of sinnes, is not profitable for all men, but for a certaine few elected.

Rom. 5. The second errour is, of those, which defend that there be certaine sinnes, which cannot bee remitted, for the mirite of the passion and death of Christe. To this opinion these wordes of Paule are contrary: VVhere sinne did abound: there Grace in Iesu Christe, did superabound. Likewise Iohn, when he affirmeth, Christe to take away the sinnes of the worlde: giueth to vnderstande, that the sacrifice of Christe is of farre greater force to saue: then the sinnes of the whole worlde are to destroy. Therefore let vs thinke, that there is no sinne greater: then to thinke, that there is any sinne greater then the grace of GOD in Iesu Christe.

Such



Such was the sinne of Cayne, who beeing overcome with the conscience of his wickednesse, and dispayning sayde: Greater is myne iniquitie than that it may bee forgiven. <sup>Gen 3.</sup> But rightly doeth Augustine aunswere him. Thou lvest Cayne, for the mercy of God is greater, than the misery of all sinne. <sup>Augu. Gen.</sup>

He therefore argueth God of vntrueth, who soeuer despaieth of forgiveness, for the heape, and greatnes of his sinnes: he contemneth the othe of GOD, who by an othe confirmeth, That hee will not the death of a sinner, but that he should be conuerted and liue. For, when GOD beholdeth thy sinne, he therewithall considereth that an infinite price is payde for the same, namely, the Lords passion.

From whence also proceedeth that voyce of the conscience, reioyning in Bernarde, concerning the remission of sinnes: I holde (sayth hee) a moste strong argument, THE PASSION OF THE LORD: for his voyce was of much more force, than the voyce of the blood of Abell, crying in the heartes of the elect, the forgiveness, of all offences. For, hee was betrayed for our sinnes, neither is it to be doubted, but that his death is mightyer, and of more force vnto good, then our sinnes vnto euil.

I haue sinned (saith Manasses) aboute the sande of the Sea: but thou, (O LORDE) according to thy greate mercie, shalt saue mee though, vnworthye.

But heere some body may object, and say: I haue

Such



haue oftentimes promised amendment of my life, and yet notwithstanding, wittingly, and willingly, I haue againe oftentimes sinned: and doone against my conscience.

Rom. 5.

1. Iohn. 2.

Ezechiel 18.

To this I aunswere thus: This kinde of sin is, in the sight of God, horrible, and dangerous, and many, for the same are condemned, as Saule and many others, who, by soudaine death are caught from hence, without repentaunce: but notwithstanding: Grace, in our Lorde Iesu Christe, aboundeth aboue, bothe this, and all the sinnes of the whole worlde. For, whosoever doe rise againe from sin, by earnest repentance: they all, for the death, and passion sake of Christe, doe obtaine forgiveness of sinnes. This temptation did so assaulte the Jewishe people, that despayningly brusting forth into this voyce, they cryed out, in *Ezechiel* 33 Our sinnes, and iniquities, are gone ouer vs, and wee are waxed faynt in them, How then can we liue? Tell them, sayth the mighty Lorde: As truly as I liue, I will not the death of a sinner, but that he be conuerted, and liue: Turne ye, turne yee from your most wicked offences, O yee house of Israell, wherefore will ye dye?

Whosoever therfore is afflicted with the conscience of his owne wickednesse: let him remember the greatnesse of the mercy of GOD, exceeding all his works of God: Let him consider, that the will of God is, not to will the death of a sinner, but his conuersion, and life: Let him beholde the raunsome, thoroughly payd by Christe, which is farre greater, than the sink of all the sinnes of the



whole worlde: Let him consider the examples of suche as haue beene turned, after moste horrible offences: as the example of the Theefe, of Manasses, and of many other. Let him beware, leaste vnto the greatnesse of his sinnes, he ad desperation: wherby, the trueth of God is Denied: than the which sinne doubtlesse, none can be more greuous. And so let him approche to the Throne of Grace, and with an earnest heart, for Christ his sake, aske forgiveness: neither let him cease, by faithfull prayer to knock, before that he feele in his heart, an aunswere to be giuen him, by the holie Ghoste: which thing without all doubt shalbe accomplished, so that he cast from him, earnestly, the purpose of sinninge. When the minde is, by this meanes strengthened, perceiuing the aunswere of God, by the consolations of the heart: then, a confirmation by the voice of y Ministers of the Gospel, and the vse of the Lordes Supper, is rightly required. But, he which asketh forgiveness, and neuerthelesse keepeth still a purpose to sinne: is a damned hypocrite, which thinketh, God to bee like to himselfe, as which should be mooued, and delighted, or els deceived through hypocrisie.

To the same as long as he shal be such a one: aswell the absolution, by the ministerye of the Church, as also the vse of the Lords Supper, doth stretch to his greater dampnation, so farre of it is, that he should hope, that any commodity shall thereof come vnto him.

R.

Of



Of the sinne *frremissible*, commonly called *the sinne against* the holie Ghoste.

**B**Ut, what is then to be saide, touching Christ, which maketh mention, of  $\psi$  12. of Matt. of a sin not to be forgiven: when he saith: All sinne & blasphemy shalbe remitted vnto men: but the blasphemy against the spirite, shall not be forgiven, neither in this worlde, neither in the worlde to come.

In like manner *Mar. 3*. Verely I say vnto you, that all sinnes, and blasphemies shall be forgiven to the children of men: but he which shall blaspheme against the holy Ghoste, shall neuer be forgiven, but shall be guiltie of eternall offence.

*1. Iohn. 5.* He which knoweth his brother to sinne, a sinne not vnto death: let him aske, and life shall be giuen him, for him, which sinneth, not vnto death, there is a sinne vnto death, for the which (say I) not that a man should pray: All vnrighteousnesse is sin, and there is a sinne not vnto death.

*Hebr. 6.* It is impossible, that they whiche haue beene once lightened, and haue tasted of the heauenly gift, and haue beene made partakers of the holie Ghost, and haue tasted of the good worde of God, & of the power of the world to come: If they fall away, (and as touching the selues crucifie the sonne of God againe, and make a mock of him) that they should be renewed againe by repentance.

*Heb. 10.* If we sinne wilfully, (that is to say, If any



any doe fall away from Christe) after the knowledge of the trueth receiued: there remaineth now no more sacrifice for sinne.

1. Tim. 1. I, which before was a blasphemers, and a persecuter, & reprochful, haue obtained the mercy of GOD, because I did it ignorantly through vnbeleef.

These testimonies of the holy Scripture, doe speake of a certaine kinde of sinne, which, (neither in this world, neither in the world to come) is forgiven.

This sinne is commonly called, THE SIN AGAINST THE HOLY GHOSTE. Of the same, diuerse, doe speake diuersly, and do therby diue many into desperation: whilest beeing vncertaine, they knowe not, what they shall beleue, or doe. Yea, many supposing themselves to bee guiltie of this sinne, are vexed in their mindes, and beeing intangled, in horrible sorowes of conscience, doe liue without repentance. But, he whiche shall diligently consider the scripture, and conferre amongst themselves, those things, which in the holy Scriptures are expressed, touching this sinne: he shall easily vnderstand, what the substance, and difference of this sinne is. I will therfore explicate, the places of Scripture euen now cited, and thereout I will conclude, and drawe forth, a plaine, and full definition of this sinne.

FIRST, the saying of S. Iohn distinguisheth, THE SINNE VNTO DEATH, 1. Iohn. 8, (which is otherwise called, the sinne against the holy Ghoste) from other sinnes.

R. ii.

All



Πᾶσα  
κακία.

All vnrighteousnesse (saith hee) is sinne, but not vnto death. Item: If any man sinne, wee haue an aduocate with the father, which is Iesus Christe the righteous, and he is the propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde. Whiche two testimonies, doe abundantly teach vs, that the Sinne against the holy Ghoste, is not, a transgression of the Lawe of God, (that is to say) of the Decalogus.

κακία.

For, the word of (VNRIGHTEOUSNES) which Iohn, in this place, vseth: doeth signifie, what soeuer is committed against the lawe, which, Iohn, verely, calleth sinne: but, not vnto death, that is, not against the holie Ghost.

Therefore, heere hence we conclude: That, the sinne against the holie Ghoste, is not any transgression of the lawe of God, neither vniuersall, nor particular, albeit, otherwise, the leaste offence whiche is committed against the lawe (through his owne nature and malice) deserueth death euermlasting.

Matth. 12.  
Mar. 3.  
Luke. 16.

But Matthew and Marke doe shewe, that the matter of the sinne against the holy Ghoste, is THE CONTEMPT OF CHRISTE, AND HIS GOSPEL. But yet in that, this sinne is not finished: For Peter in the day of Pentecost, receiued 3000. men repenting, which, had before persecuted Christe, vnto the death of the Crosse.

Actes. 2.

Paule therfore maketh a difference, betweene two sortes of men persecuting Christe: One, of those whiche doe it ignorantly: The other of those



those, whiche knowe, them selues to doe euilly,  
and wickedly. I (saith Paule) was a persecuter, <sup>1. Tim. 1.</sup>  
and blasphemous against Christe: because beeing  
ignorant, I did it through vnbeleefe. After this  
manner, others also, haue persecuted Christe,  
and his Gospell, and yet notwithstanding haue ob-  
tained mercy, because they doe it ignorantly,  
through vnbeleefe.

Furthermore, Paule, to the Hebrues sheweth, <sup>Heb. 6, 12.</sup>  
what goeth before this sin, before it be commit-  
ted: namely, To haue bene illuminated by the holy  
Ghōst: To haue had the true knowledge of the  
person, and office of Christe: To haue tasted the  
good worde of GOD: And to haue bene partaker  
of the holy Ghōst. The Turke, & the Pope, which  
otherwise are execrable sinners: (forasmuch as  
they neuer possessed the holie Ghōst,) haue no  
such sinne, whereby the testimony of the holie  
Ghōst, by whome the trueth of the Gospell was  
sealed: is caste forth of their hearts.

Therefore Paule also sheweth in whome this  
sinne is: so, that he is to be sayd guiltie thereof,  
which hath not onely, beene abundantly taught,  
and lightned in the true doctrine of the Gospell  
of saluation: But also, which manifestly setteth  
himselfe against Christe, and obiecting against  
him, the reproch of his crosse despiseth him, and  
with all his power persecuteth his doctrine, nei-  
ther can abyde the name of him: but ascribeth  
the woorkes of Christe vnto the Deuill, as the  
Pharises did, to whome Christe imputeth this  
sinne of blasphemie, against the illumination of

B.iii.

the



the holie Ghoste. For the Pharisees, albeit they had beene taught, concerning Christe, by many prophecies, and were mozeouer conuicted, by the doctrine, & miracles of Christe: yet notwithstanding they witting, and willing, did persecute Christ, and his gospel, which, by the lightening of the holy Ghost, they knew to be of God: and, that which is moze, they beeing rebellious, did not only oppungne Christe, by quarrellinges, tyranny, and hypocrisie, setting themselves against his word, which to be true, their owne hearts did testifie: but also trusted to their owne righteousness, and heape of sacrifices, reiecting the righteousness, and sacrifice of Christe, which sacrifice alone, taketh away y sinnes of the world.

What the sin  
against the  
holy ghost is

Heereof therfore, we conclude, that the sinne against the holie Ghost, is not a transgression of the Decalogus, nor the cōtempt, or persecution of Christ, and the Gospell, through ignorance & incredulitie: but, one is then said to sin against the holy Ghost: VVhen (through wilfull rebellion) he setteth himself against Christ, being truly knowen beefore: and departeth from the Gospell, which (by the holy Ghost illuminating him) was sealed in his heart: And persecuteth the Church: with a cōfidence of his owne righteousness, and sacrifices, the sacrifice of Christe (which alone is the cleanser of sinne) beeing FINALLY reiected and contemned.

Why it is  
called the sin  
against the  
holy Ghost,

This is the ful definition of the sinne against the holy Ghoste: which hath therefore obtained this name: because, that the man whose heart was beefore illuminated in the true knowledge of



## The way of life.

III

of Christe, by the holy Ghost: doth now set him-  
selfe against the holy Ghost, and expelleth him,  
from him, and attributeth his workes vnto the  
Devil. For what cause this sinne is not forgiven;  
Paule sheweth to y<sup>e</sup> Hebrewes, when he saith: There  
remaineth no other sacrifice for sinne: than that of  
Christe alone. Forasmuch therefore as these haue  
**FINALLY** renounced Christe, despising his  
sacrifice, and trusting to other sacrifices: It is no  
mervail, though they obtain not grace, which on-  
ly is given by y<sup>e</sup> sacrifice of our Lord Iesu Christ,

Furthermore: If any man demaund, and say:  
What if a man being guiltie of this sinne against  
the holie Ghost, doth againe turne him selfe vnto  
Christe, & doth earnestly repent him of his former  
rebellion, and with his whole hart aske forgiuenesse  
for the merit of the passion, & death of the Sonne of  
G O D. To this, I answer thus with Paule: Grace Rom. 5.  
aboundeth aboue sinne. Neither is the hugenessse  
of this sinne so great, but the grace of G O D in  
our Lord Iesu Christ, is a thousandfolde grea-  
ter. And forasmuch as it is mooste certaine, that,  
G O D would not the death of a sinner, but that hee  
should be couerted & liue. I affirme, this sinne a- Ezechie, 28.  
gainst the holy Ghost to be forgiven, to all those  
whiche doe earnestly repent, and desire forgiue-  
nesse, for the merite of Christe.

But heere it may bee objected, that Christe  
doth manifestly teache: this sinne not to bee  
remitted, neither in this worlde, neither in the  
worlde to come: therefore, this sinne seemeth to be  
greater, than the Grace of God, G O D forbid,  
yea,



yea, farre of be that : It is moſte firmly to bee beleueed, that þ Grace of God, doth farre abound aboue the ſinnes of the worlde. Why then is it not forgiven?

To this, Paule Hebr. 6. maketh aunſwere: Be-  
cause they cannot be renewed againe by repentance.  
And that, for this cauſe: becauſe they haue vt-  
terly Denyed the true foundation of repentance,  
namely, The ſacrifice of Chriſte : without the  
which, neither any healthfull repentance, or con-  
uerſion by faith, can be made vnto GOD: nei-  
ther is there any other ſacrifice, which (without  
this alone) is able to take away ſinne.

Repentance, and Remiſſion of ſinnes (ſayth  
Chriſte) muſt bee preached in MY NAME.  
Wherefore, whoſoeuer doth repent, and, with a  
ſure faith, embrace Chriſt, and his ſacrifice, doth  
moſte aſſuredly by faith, obtaine forgiveness.

This ſinne is therefore called IRRREMIS-  
SIBLE, becauſe, that they which commit the  
ſame, doe, for the moſte parte continue in their  
wicked purpoſe, and neuer ſpe to the Grace of  
God, by Jeſus Chriſt our Lord. For, he which  
embraceth the grace of GOD: hath not FI-  
NALLY renounced the ſacrifice of Chriſte:  
which alone remaineth the cleaſer away of all  
ſinne. Theſe thinges I purpoſed, breefely to  
ſpeake concerning the ſinne againſt the holie  
Ghoſt, becauſe I perceiued, many in this behalf,  
to be not rightly inſtructed: and ſewe, hether-  
unto to haue rightly iudged, and plainly to haue  
written, of this matter.

The



## The way of life.

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### The thirde benefite.

**H**ath bene spoken hether vnto, of the seconde benefite of Christe, namely: That hee cleanseth vs from all sinne: but this sufficeth not, vnlesse: VVee also become Righteous. For, inasmuch as (Righteousnesse) is, the very way to everlasting life: no man ever obtayneth the same, but he which is Righteous. Therefore Christe saith: If thou wilt enter into life, keepe the Commaundements. But, to keepe the Commaundementes is, to declare him selfe Righteous, according to the Lawe.

And albeit, no man fulfilleth the law of GOD, as we, before haue shewed: neither obtayneth Righteousnesse by the workes of the lawe: yet, the will of GOD remaineth vnnouable: That none is admitted to the possession of eternall life, but he which hath that righteousness, whiche the Lawe requireth.

The Sonne of GOD therefore, came into this worlde, and tooke mans nature of the virgin Mary, and made himselfe subiect to the lawe, and fulfilled the same: so, that he hath obtayned Righteousnesse by the woorkes of the lawe. This Righteousnesse of Christe, GOD and MAN, sufficeth in the sight of GOD, being imputed to all those, which beleue in him.

For as by the disobedience of one, we all are guiltie: so, we all, as many as beleue in Christe, by the righteousness of one, are reputed Righteous. Rom. 5.

S.

This

The



This is the same thing which Paul saith, *Rom. 10.* Christ is the end of the law, to save all those which beleue in him. The ende of the lawe, is called, THE FINAL VVIL OF THE LAVV, that those things may be done, which wee wil- leth, and commaundeth: She willet Righte- ousnesse, which, when she hath gotten, wee re- steth: neither condemneth we any man, whiche obtayneth the same.

Christe is the ende of the Lawe, not for his owne cause: but for theirs which could not fulfil the lawe: so that he imputeth his owne righte- ousnes, which he hath obtayned by the law, to all those which beleue in him: that the lawe can not by any right, either accuse, or condemne them. Therefore Paule saith: Christe is the ende of the Lawe, to save all which beleue: (that is to say) whosoever beleueth, hath that whiche the Lawe requireth: namely Righteousnesse, which is the way of saluation.

Hereunto it maketh, which Augustine saith: That which the lawe commaundeth: Faith obtay- neth. And againe: Christe hath made our sinnes his: that hee might make his righteousness ours. Therefore, there is now no condemnation (as Paule saith) in them, whiche are in Iesu Christe, because in them, satisfaction is made to the Righteousnesse of the lawe. It is therefore dili- gently to be obserued, that we fulfil the law, but not by our woorkes, but by the woorkes of Christe, which imputeth the righteousness of the law to vs which beleue. For this cause Paul saith: VVe  
are



are not vnder the law: but vnder grace. Under the law, wee are not, because, the law findeth not in vs, what she may accuse: forasmuch as we are indowed with the righteousness, which she requirereth. Christ hath redeemed vs from y<sup>e</sup> curse of the law, first, by deriuing into himself, the paines, vpon the Altar of the crosse, which wee had deserved.

Furthermore, by fulfilling the law: and inputting vnto vs his owne righteousness, with the which, we being indowed, may appeare, in the last day righteous, when Christ cometh a righteous iudge of the quick and the dead. Of this Righteousnesse Paul intreateth 2 cor. 5. Him which knew no sin, God made sinne for vs: that we might be made the righteousness of God in him. Rom. 5. This Righteousnesse of GOD, is, The obedience of Christe, whereby, he satisfieth the lawe for vs.

Therefore, when we heare, or read, That man is iustified by faith, without the workes of the law: in the sight of GOD: that is so to be taken, not, that man by y<sup>e</sup> workes of the law, done of himselfe, is iustified: but, that by faith he embraceth Christe, who, by his owne obedience, or workes, is perfectly righteous in y<sup>e</sup> sight of GOD, & inputteth this his righteousness of the lawe, to all those which beleeue in him. Moreover, this righteousness is called the Righteousnesse of faith, because it is inputted to the beleeving: Of Christ, because he hath satisfied the lawe: Of GOD, because, with the same, he is pleased, and contented.

Let these things suffice to be spoken, concerning the third benefite of Christe: namely, his

S. ij.

Righteous-



Righteousnesse which he imputeth to the faithfull, whereof mention is also made before, where we haue disputed of the true vse of the Lawe.

### The fourth benefite of Christ.

**T**he fourth benefite of Christe, is, HOLINESSE, or SANCTIFICATION. For, when Christe forgiveth vs our sinnes, and taketh vs out of the Kingdome of the Deuill, and imputeth vnto vs his owne Righteousnesse, hee doth also therewith, sanctifie vs, and imputeth his holinesse vnto vs, which are made y<sup>e</sup> members of his body. For this cause it is, that Iohn: 1. Iohn 1. calleth the company of all such as beleue in Iesus (THE COMMUNION, OF THE SAINTS.) Whereon also dependeth the article of the Symbole, when we say: I beleue in the holie Church, The Communion of Sainctes.

But not idle  
talkers of  
Christianitie.

Of this Sanctification, Christians may boast, against, the kingdome, and members of the Deuill, so that they may worthily say: that they haue fellowship with GOD the father, the sonne, and the holy Ghoste, and are seperated from the Prince of darcknesse (that is to say) from the Deuill, and his members. VVee declare vnto you (saith Iohn) that yee also haue fellowship with vs: and our fellowship is with the father, and with the sonne IESV CHRISTE.

With this Sanctification Dauid comforteth him selfe, psal. 86. where he prayeth in this manner:



ner: Keepe thou my Soule, for I am holie: O my  
G O D, saue thy seruant, which hopeth in thee.

Heere, first of all, Dauid affirmeth himselfe to  
be Holie. furthermore, how this Sanctification  
commineth, he sheweth: namely, when, by a sure  
faith we rest in G O D, and trust in him alone.

For he which doth this: hee is spiritually in-  
grafted into our Lord Iesu Christe, of whome  
he obtaineth, perfecte, and personall Sanctifica-  
tion of the whole man. For, as I haue said, the  
Sanctification of Christe is imputed to the bele-  
uer, as Christe himselfe teacheth in Iohn. 17. I  
Sanctifie my selfe (saith he) for them: that they al-  
so might bee holie. This HOLYNESSE  
therefore, consisteth, in the forgiveness of sinnes:  
in the imputation of the righteousness of Christ  
in renouncing the Devil: brievely, in faith it selfe:  
whiche taketh fast holde of Christe, with his  
RIGHTEOUSNES, and HOLINESSE.

With this holynesse of man, is also ioyned,  
the holynesse of the thing it selfe, which, for the  
measure of faith, hath also her increasements,  
and, in some is founde greater, in some lesser,  
even as faith it selfe is greater, and lesser. For,  
when man conceiueth faith by the holy Ghoste,  
by whose woorkmanship he is also borne anew,  
there forthwith is felt the efficacie of the holie  
Ghoste, whiche dayly innouateth the minde,  
the affections, the hearte, and to bee shorte,  
by little, and little, the whole life of the man. He  
Delivereth the minde, by the woorde, from the  
Darcknesse of ignorance, from errours, and cor-  
rupt

S. iii.



rupt cogitations: and afterwarde, shineth into, and lighteneth the same, with the true knowledge of GOD, with the doctrine of saluation, and good cogitations: whereby it commeth to passe, that the affections beeing purged, Doe by little and little, free themselues, frō the vncleane desires of the flesh, and, by y<sup>e</sup> effectuall working of the holy ghost, are inflamed to good motions, according, as the mind it self, shalbe illuminated.

The heart of man in like case, wareth meeke, and beginneth to molifie, and putting away that naturall stubbernesse, sprung from originall sin: it beginneth to peeld, and obey vnto God, according to the knowledge, infused, into the hart, by the holy ghost. To this obedience of the hart, also, alwel the inwarde, as the outwarde workes of the man, are answerable. Breefely, this Sanctification consisteth, in true repentance, and in a right holy purpose: so, that the man doth to this ende direct, all the indevours of his heart, and minde, that hee might obey God, & not to commit any thing vpon knowledge, and wilfulnes, which is forbidden of GOD: more esteeming the will of GOD, then all other matters of the whole worlde.

Furthermore, this Sanctification, is sharply assaulted with moste greuous temptations, as being that thing, which of moste mightie enemies, the deuill, the flesh, and the world, is oppugned: wherby it commeth to passe, that oftentimes in this spirituall battail, of the spirit, and the flesh, the Christian feeletly the weakenes of his owne power

The secret  
helpe of the  
holy ghost in  
our strang:  
hings,



power, so that sometimes he seemeth to fall vnder,  
yea rather to be cast downe to the ground, and  
vtterly as it were thrown downe prostrate: but,  
in the meane time, by the ayde, presence, and po-  
wer of the holy ghost, he is lifted vp againe. Af-  
ter this maner Dauid beeing overcome of y<sup>e</sup> flesh  
was subdued: & defiled himselfe with adulterie,  
and murther: but when hee heard the admoni-  
tions of the Prophet Nathan (by the working of  
the holy Ghoste) hee was lifted vp. The same  
thing doth in like case happen to many other the  
holy ones of GOD: so that Paule saide not in  
vaine: Let him which standeth take heede least hee  
fall. Therefore hee exhorteth the Galathians 1. Cor. 10.  
**Chapter 5.** saying: V Valke in the spirit, and fulfill  
not the lustes of the flesh: for the flesh lusteth con-  
trary to the spirite, and the spirite, contrary to the  
fleshe. And so, the life of a true faithfull Chri-  
stian, is nothing else, then a perpetuall warfare:  
as Prosper sheweth in his Epigrammes, when Prosper.  
he sayth:

Vnto the good, both battails sharpe,  
and daungers great, are alwayes iife:

The godly minde, eke euer hath,  
with whome to fight, and holde the strife.

The whiche thing dayly experience witnes-  
seth, and also Christ himself, when he commaun-  
deth vs dayly to pray: Forgiue vs our trespasses, as  
we forgiue them that trespass against vs. Salomon Match. 6.  
sayth: The iuste man sinneth seuen times in a day,  
and ryseth againe. For this difference is betwene,  
the children of God, & the children of the Deuil.

The



The children of the Deuill through stubbornnesse doe sinne, and continue in their sinnes: but the children of GOD, doe sinne through infirmitie, and are sometime seduced, by the worlde, by their owne flesh, and by the Deuill: but they rise againe, and apprehende the right hande of GOD the father: that is to say, they embrace, with a stedfast faith Iesus Christe.

### The fiftē benefite of Christe.

**T**he fiftē benefite of Christe, wherevnto al these former are directed, is, FINALL DELIVERANCE, and REDEMPTION, so, that afterwarde no manner of euill, either of the worlde, the flesh, the deuill, or any other thing, either in Heauen, in earth, or in hel, is to be feared. This finall Redemption is called in the Scripture, SALVATION, wherevnto, GOD, in the beginning created man, and afterwarde, by the death, and passion of his Sonne, redeemed him. This Saluation hath foure conditions.

**The firste is:** That wee are vtterly deliuered, from all miserie, aduersitie, and euils.

**The second is:** That heereafter, wee may not feare of any euill to come vnto vs.

**The third is:** That wee obtaine so great good things, that we are not able to with greater.

**The fourth is:** That wee inioye these good things FOR E VER: without all impediment and



and mutation.

This Saluation with her Conditions, we obtaine in Christe alone.

These five benefites of Iesu Christe already rekened: these two names, IESVS, and CHRIST, do contain. The first name, sheweth him to be GOD and MAN, and the Sauour of the worlde. The other sheweth, by what meanes he is the Sauour, for CHRIST, that is to say, annointed: sheweth that Christ, is A PRIEST, A KING, and A PROPHE T. A Priest, which by his sacrifice wipe th out our sinnes, by his prayer maketh intercession to our heavenly father for vs: and by his innocencie sanctifyeth vs. A Prophet, whiche teacheth vs the way of saluation: And lastly, a King, which taketh vs out of the kingdome of the Deuill, and leadeth vs into saluation, and toy of life euerlastinge.

### Of the sixt point or Chapter.

**T**HE sixte thinge which I proponed, to bee knowne, of our Lorde Iesu Christe, is, of the applycation of his benefites: namely, How wee (beeing made partakers of them) are brought vnto euerlastinge blessednesse.

Our Lord, and Sauour Iesus Christe, being moued, through his deuine goodnesse towarde vs, and with a feruent care of our saluation: maketh vs partakers of his benefites: By the Gospell: by Faith, and By the holy Sacraments,

¶

with



## The way of life.

with whiche the holy Ghoste is effectually present, and giuen. Of these three instruments ordeyned by GOD, I will speake in order.

The first is THE GOSPEL, which he hath commaunded to be promulged through y<sup>e</sup> whole circle of the worlde: by the ministry wherof he is effectually, through the holy Ghost, and (out of all mankind) gathereth vnto himselfe, a church, which he gouerneth, and conserueth, by the doctrine of the Gospel, the Sacraments, Discipline, and Ceremonies: so, that whersoever these foure (the foundation beeing vncorrupt) are found sound, & perfect, there must of necessitie, be the Christian congregation, although in that outward company, certaine dead members be adioyned, whiche doe boast of the title of the Church in vaine.

Mar. 16.

In this his Church, Christe offereth, (by the ministry of the gospel) his Grace to all men, according to this his commaundement: Go yee into all the world, & preach the gospel to all creatures. Item: Luke. 24. Repentance and remission of sinnes must be preached in my name, to all nations. Therefore, when thou hearest (by this voice of the gospel) forgiveness of sinnes, and life everlasting through Christe, to be offered vnto thee, thinke thus in thy minde with thy selfe: Heere Christe offereth me Grace, and Saluation in his woorde, which he himselfe, by the voyce of a man speaketh vnto me: If I therefore shall obey vnto the same, it turneth to my saluation: but if I shall shew my selfe disobedient to this his voyce: this hearing (vnlesse I repēt) turneth to my destruction) and



## The way of life.

123.

and condemnation. For, euen as a murderer guiltie of death, contemning the fauour, whiche he heareth to be offered vnto him, of a most merciful king, calleth vnto himself y more grieuous punishment: so in like case if, any hearing the gospel of grace, imbraceth not y same, is to himselfe the author, of heauier punishment, and condemnation. Diligence is therefore to be giuen of all Christians, that with high reuerence, and attention they may heare, the healthfull Gospell of Christ, and by faith imbracing the same, declare themselves thankfull, towarde our Lorde and Saviour Iesus Christe. I will in this place set downe, a breefe definition of the Gospell.

The GOSPEL (as I may speake in fewe words) is, a vniuersall preaching of Repentaunce, and remission of sinnes, in the name of Christe. **As** he himselfe saith: So it is written, & so it behoued Christ to suffer, and rise againe, from death the third day, and repentance, and remission of sinnes among all nations, to be preached in his name.

What the  
Gospel is.

Luke, 24.

This preaching, Christe calleth, The Gopell, (that is to say) A ioyfull message, by the which are offered vnto all men beleeuing in him, aswel Jewes, as Gentiles, these good things: namely, Deliueraunce from the curse of the law, and the wrath of GOD: Remission of sinnes: saluation, and life euerlasting, and that without all merite of man, for his death, & passion, that whosoever are made partakers of these benefites, might with heart, mouth, and life, set forth the honour of GOD.

C.ii.

This



This definition of the G O S P E L , containeth

1. neth foure members: The first is : The vniuersal commaundement of G O D , to all men, which who so will not heare, contemneth God, and maketh himselfe guiltie againe, of death everlasting.

2. The second is: That as the Gospel doth offer vnto men, forgiveness of sinnes, righteousness, saluation, and eternall life: so they, whosoever shall not receiue the same, doe remaine in sinne, vnrighteousnesse, condemnation, and eternall death.

3. The thirde is: That these benefits are offered freely vnto all men, without al respect of persons, nations, and humane conditions. For Christe would haue all men saued, as many as desyre to obtayne saluation, leaste any should despaze, eyther for his owne vnworthynesse, or multitude of his sinnes.

4. The fourth sheweth, To whome these good things doe come: namely, to those, which in a true fayth, turne them selues vnto G O D , as now shalbe further said touching the same. Let these things suffice concerning the firste instrument, namely, the G O S P E L L , by the ministerie whereof G O D offereth saluation to all men. It is at large saide before, How the lawe is to vs, a Scholemaister vnto Christe, whiche deliuereth vs from the curse of the lawe.

Galla, 3.

The seconde meane whereby Christe applyeth his benefits vnto vs is F A I T H . For, euen as on Christes part, the Gospel is in steade of a hand, by which he reacheth forth his benefits vnto



vnto vs : so, on our parte, Faith is in place of a hand, whiche receiueth Chyste, beeing offered, with all his benefits.

But, that it may bee vnderstoode, what the true nature of Faith is, I will first set downe so manifest a definition of the same, that doubte may be lefte vnto no man, what the true, and Christian faith is.

Furthermore, I will rehearse, the naturall properties of Faith, by whiche euery one may easely perceiue, whether he hath the true, and naturall fayth, or no. When Iohn Baptist pro-  
Iohn. 3.  
nounceth him which beleueeth in the Sonne, to haue eternall life, he giueth warning, that the same is not els where to be sought. For hee which hath the sonne, hath the way to euers-  
ling life. The sonne is the VVay, as he himself saith: I am the way. Moreover, he which hath the Sonne, hath the gate of life, according to that saying: I am the doore. Furthermore, hee which hath the sonne, hath the merit of eternall life. For, the sonne did not merit eternall life for himselfe, to whom, by right, it was due: but for his, (that is to say) for those whiche beleue in him. Besides this, he which hath the Sonne, hath, with the Sonne all things. For, he which  
Rom. 8.  
spared not his owne sonne, but gaue him for vs all: how should hee not also giue vs all things with him? To conclude, hee whiche hath the sonne, is one with him: therefore, it can not bee, but he is verply, and with the Sonne heyre of eternall life. He which hath the sonne, hath eter-  
T.iii.  
nall



nall life it selfe, as hee himselfe sayth, I am the lyfe.

Iohn. 3.

Therefore, whether thou seekest the way of life, or, the Dooze, or, the merite, or, the Fountaine, and Lord, or everlasting life it selfe: thou haste every one of these in the Sonne, when thou beleuest in him. And contrarywise: Hee which beleueth not in the Sonne, shall not see life, but the wrath of GOD abydeth vpon him.

Heereby we may esteeme, what the excellencie, and vtilitie of Fayth is, whiche no man can obtayne, but hee, whiche beeing first admonished (by the Lawe) of his sinne: doth feelee the greatnesse of the anger of GOD, and iuste condemnation.

Therefore, the Scripture teacheth vs to be sorry for our sinne, so that we would, that we had neuer sinned, or offended GOD: and that we should feelee, a true greefe, & sorrowe of heart for our sinnes committed. Hee which is gone so farre forwarde, hee at the length rightly acknowledgeth, how ioyfull that message of the Gospell is, which offereth to the beleeuers, Remission of sinnes, the fauour of GOD, Righteousnesse, and life everlasting.

But, what is FAITH? These two manners of speaking, namely: To belecue in Christ: And, To belecue in the name of Christe, will plainly declare vnto vs, the substance of Fayth.

The former sentence, namely, To belecue in Christe, sheweth, Christe onely to be the object of Fayth, or sure confidence: so, that Saluation is  
not



not to be hoped for, but in him alone.

The latter, namely, To beleue in the name of Christe, sheweth the qualitie of fayth, (that is to say) that our confidence in Christe, should be such, as his name is in the Gospell, and as his doings are, which testifie of him.

When as Christe therefore is, in the Gospell named the Sauour of all whiche beleue in him, very GOD, very MAN, one true and eternall person, and, the Lambe of GOD, taking away the sinnes of the worlde: And many examples doe testifie, that the dooings of Christe, doe aunswere vnto this honourable name, (as the example of the Theefe vpon the Crosse, the example of Mary Magdalen, of Paule, Peeter, and innumerable others) it appeareth: that, true fayth in CHRISTE is, A liuely, and constant confidence of the heart, whereby it is surely decreede, that CHRISTE is the Sauour of all those whiche beleue in him, as hee whiche is able to bring to passe all thinges whiche hee will, as GOD: whiche wylleth the beste vnto vs, as MAN, by the societie of nature ioyned vnto vs: whiche muste, as the Mediatour betwene GOD, and vs, appointed of the Father: whiche hath giuen himselfe a pryce of redemption for vs, that euery one whiche beleueth, might bee cleansed from Sinne by his bloode, might bee iustified by his obedyence, regenerated to cuerlastinge lyfe, by his spirite, through the vnmeasurable mercie of GOD the Father, which so loued the worlde, that hee woulde giue his onely begotten Sonne,

The definiti-  
on of the  
liuely and  
iustifying  
Fayth.

John. 3.

that



that ALL VVHICHE BELEEVE IN HIM, should not perish, but haue life euerlasting.

This fuller description of a constant saythe, may bee drawne more narrowe, and that out of the words of Iohn Baptist: (Hee which beleueth in the Sonne, hath eternall life) : in this manner: Faith is a knowledge of Christe, and a sure confidence of obtayning eternall life through him.

Luke, 23.

Such was the faith of the Theefe vpon the crosse, which from a sure trust sayde: Remember me Lorde, when thou comest into thy kingdome: To whom it was answered of the Lord: This day shalt thou be with me in Paradice. Such was the faith of the sinfull woman in the 7. of Luke, which heard of the Lord: Thy faith hath saued thee. In like manner of the Publicane, Luke the 18. praying on this wise: God bee mercifull vnto me a sinner: And of Dauid, Psal. 25. Be mercifull vnto my sinne (O Lord) for thy name sake. All these doe agree to the rule in Psal. 2. Blessed are all they which put their trust in him.

A generall rule.

Now, after that we haue described FAITH, we wil recite fine properties of y<sup>e</sup> same: by which, as by infallible notes, euery one may knowe, whether he hath the True Faith, or no.

- 1 The first propertie of faith is: That it is felte in the heart.
- 2 The second is: That it offereth it selfe to be seene, in the outwarde deedes.
- 3 The third is: That it suffereth it selfe to be tryed vnder the Crosse.
- 4 The fourth: That it ouercōmeth the world.

The



5. The first: That it perseuereth vnto the ende,  
which is (as Peter witnesseth) The salua- 1. Pet. 1.  
tion of Soules.

The first propertie of Faith is this: That it  
liueth in the heart of man, so, that there may bee  
felte, an vnspokeable consolation, against the  
malediction of the lawe, the power of death, and  
the tyranny of the Deuill: that there may bee  
felte, a ioy, vnable to be tolde, of the forgiuenesse  
of sinnes, and a spirituall securitie, of the fauour,  
and freendship of God: that the dwelling of the  
holy Ghost, and his presence in the heart of the  
man, may be perceiued: that the force of the ho-  
ly Ghost, stirring by faith to call vpon God,  
may be perceiued: that a burning desire, to obey  
the will of God, and to resist the Deuill may bee  
perceiued: that a spirituall ioy of the beginning  
of the life eternall may bee felte: that thankful-  
nesse toward God, may be perceiued: Briefely,  
wheresoeuer a Christian faith is in man, there  
it must needes be, that she must shew forth her  
selfe, by true godlynesse, by a holy purpose of ly-  
uing well, and by reioycing in the holy ghost.

Secondly, I affirme this to be the property  
of Faith: That in outward woorkes shee offereth  
her selfe, to be seene: For the outward woorkes  
doe beare witness of the affections of the heart.  
Therefore Christ sayth: By their frutes ye shall  
know them. It is therefore impossible, that wher-  
soeuer true faith flourisheth in the heart, by the  
holy Ghost dwelling in the heart of man, that  
there should not therewithall bee present, good  
woorkes

¶



woorkes testifying of the hart. These woorkes of faith, are in generall, to eschue euil, and to doe good: so, that faith be the foundation, the beginning, the leader, and gouernesse, of all vertues, and good actions. For first of all, Fayth is the pillar, or foundation wherupon is stayed, and vpon the whiche is builded all obedience, vertue, and euery good woork. Furthermore, it is the beginning, from which, as from a liuing fountain, the riuers of all honest woorkes, and doings, doe flowe out. Moreover, It is the leader, whiche holdeth man in the right way, least hee shoulde decline either to the right hand, (that is to say) to good intentions of men (as they call them) which wil worship God according to their owne wisdom, and traditions: or, vnto the left, that is to say, to the woorkes of the Deuill, whereunto this worlde, with the members of the Deuill, hath wholly giuen, and bound it selfe.

Yea, Fayth beeing the Captaine of all vertue, and Christian woorkes, neuer resteth it self, in any deede objected, or set before it, before it heare this worde: So the mouth of the Lorde speaketh. Therefore Dauid through fayth prayeth in the 25. Psal. Shew me thy wayes (O Lord) and teach me thy pathes: And Psal. 119. he sayth: Blessed are the vndefiled in the way: that is, they whiche through faith shew obedience vnto GOD, so that they goe forward in the right way, declining neither to the right hand nor to the left. Last of all, faith is also the Gouernesse, directing the whole life of man, and all his woorkes, to this marke: namely,  
to



to the glory of God, the edificatio of the church,  
and y vtilitie of his neighbour. All these works  
of faith, already remembred, may bee called  
backe, to these foure pointes following.

The first is, a declaration of godlynesse in the  
outward workes of this life: namely, in the con-  
gregatio, & felowship of the Christians, to heare  
the word of God, and to cal vpon him, openly to  
professe thy faith, & vse the sacraments: In like  
maner with thy counsaile, substance, and diligēce  
to set forwarde the glory of GOD, in such sorte,  
that thou maist be knowne, to bee earnestly af-  
fected in the businesse, & cause of God. This is  
that, which Dauid saith Psal. 122. I was glad, when  
they said vnto me, we will go into the house of the  
Lorde. Item: Because of the house of the Lorde  
our GOD, I will seeke to doe thee good. In which  
wordes Dauid sheweth, that hee bent himselfe  
wholly vnto this thing, that his subiectes might  
vnderstand, that he went about this thing, with  
greatest indeuor: that he might shew himselfe to  
be a minister of God, in the publique congrega-  
tion of the godly, Which example of Dauid, it be-  
cometh Kings, & princes, magistrats, & subiects,  
to imitate, that by this meanes, they might de-  
clare, their faith and pietie, towarde God.

The seconde is: The innocencie of the pri-  
uate life, so, that every one of vs, euen when he  
is alone, doe thinke himselfe, to be conuersaunte  
in the sight of God, and therefore, to abstayne  
from all wantonnesse, and iniquitie. Here of it is,  
that God sayd to Abraham: VValke before mee.

U.ij.

For,



For, God doth not onely see those thinges, which are set forth to the sunne light: but, hee also looketh into the inwarde cogitations of the hearte.

The third is, Justice, and Loue, to be exercised indifferently, towardes all men: So that every man doe, with a good conscience, the dutie of his vocation, that the inferiours to their magistrate, and to others placed in authoritie, doe yeelde due reuerence, and obedience: againe, the superiours and potentates, doe, with counsaile, and diligence, assist their equals, and with a fatherly care, and discipline defend their subiects: and moreouer, as much as in them is, comforte the afflicted, and releue, with their plentie, the poores necessitie: yea, doubtlesse, they should esteeme all men, to be members with them in our Lord Iesu Christe. And, therefore, let them be of this minde towardes others, that whatsoeuer they would to be doone to them selues, the same they should do to them: and neuer wittingly, and willingly, by any meanes, through iniury and iniustice oppresse others: Briefely: that thou doe liue in such wise among men, that thou maist haue among all men, an honest testimonie of the fayth, and life of a Christian.

The fourth is: Diligence in eche mans vocation, whether it bee in the Church, or in the householde, or in the common wealth, or in what soeuer kinde of office, which beeing, with fedelitie, and honestie performed, doth serue to the commoditie of the weale publique, and common Societie



Societie. In this behalfe, the rule of Paule *Rom. 12* is to be followed, by whiche he commaundeth every man, to shewe in his office, faithfulness, and diligence. And, that no man should forsake, his lawfull vocation, bothe Paule and Iohn Baptist doe giue counsaile: the Commandement of Paule is this: Let every man abide in that vocation, *1. Cor. 7.* to the which he is called. Iohn counsaileth: that every one bee tust in his calling: When the Roman souldiers flocked together vnto him, that they might be baptized of him, and demaunded, what they should doe: he bad them not forsake their offices of warfare, or withdrawe themselves into the wildernes, or, to put a Coule vpon them, the common couering of slouthfull vntuists: but he answered vnto them: Hurte not, *Luke. 1.* nor quarell with no man, and be content with your wages.

Beholde here, what fruites of faith among men, Iohn requireth of the Souldiers: Let every Christian set before himselfe this example, every one in his kinde of life: neither let them vniustly oppresse any man, but rather bestow their diligence, to doe iustly the works of their vocation, which may be accomplyshed, with the comoditie and, and vtilitie of others. I wil therefore collect fiue things, as it were poynts, to the whiche every one ought to haue respect, in his vocation, that he wander not out of the way.

FIRST: Let the vocation be groundd vpon the worde of GOD, according vnto this rule: Every office promoting the glory of GOD, and

V. iij.

making



making to the vpholding & beautifyng of the states ordayned by God, (as the politicall, æconomicall and Ecclesiastical states) is commaunded by the first and fourth Commaundements.

Secondly: Fayth and Charitie, are the rules of all actions, in eche vocation.

Thirldy: If any aduersitie chaunce: we must looke back to the word of God, where vpon the vocation is founded, and from thence consolation is to be required.

Fourthly: let the vocation, be alwayes referred to the glorie of God, and the profit of the common wealth, wherein eche man liueth.

Fiftly: God is to be continually called vpon, for, whether the vocation be more honorable, or more profitable: without the ayde of God, nothing can be either hapily begun, or brought to perfection. All these things Dauid in the 37. Psal. comprehendeth, in these wordes: Hope thou in the Lorde, and be doing good, dwell in the land, and verely, thou shalt be fedde.

Some read  
Et victum  
quere honeste.

The thirde instrument, or meane, whereby Christe applyeth his benefits vnto vs, are, the Sacraments, and seales of his grace, and will. But, before that I come to y handling of the sacraments of the new Testament, I will weigh two things, mooste necessary to be knowne. The first is, What the custome of God hath beene in opening his will vnto men. The other: Why God hath giuen to the signes, and sacraments instituted by him, their names.

First, therefore, it is to be knowne, that God,  
from



from the beginning of the worlde, hath accostomed to make open his will, vnto men, by two meanes, namely, By manifest VVord, and By outward Signe: that by this meanes, he might assist the saluation of man.

When God had created Adam, and placed him in Paradise, he opened his will vnto him, by expresse worde, to the which he added, a double signe, namely, the tree of life, & the tree of knowledge of good, and euil: so that if he did obey the worde, he should not waxe olde, but should eate of the tree of life, & liue blessed for euer: but if he did transgresse the comendement of God, & eate of the forbidden tre of knowledge, he should die.

To Abraham likewise he proponed his worde, wherunto he adioyned the externall signe of circuncisiō, which he called his covenant. Furthermore, he promised vnto Moses, & he would bring his people out of the seruitude of Egypt into the land of promise: to this his promise, he added a signe: namely, the paschall Lamb. Afterwarde God promised, & he would giue vnto his people the lande of Canaan to possesse, as long as they should obey him, & kepe his testament, & his covenant: to this his word, he also added an outward signe, namely, & blood of the red Cow, wherewith the Priest sprinkled the people, and many other signes which he named by & name of covenant. Altogether after the same manner, Christ in the new Testament, promiseth to the beleuers, forgiveness of sinnes, and regeneratiō by the holy ghost, & addeth an outward signe, which in the scripture is called The Baptisme of Repentance.

he



He promisseth also that he would offer his body, vpon the Altar of the Crosse, and shed his blood for the remission of sinnes: and heere hee also adioyneth an outwarde signe, which he nameth his body, and blood, and the newe Testament. And so it is manifest, what custome God hath kept, in opening his wil vnto men, namely, BY VVORDE, and BY SIGNE: bothe which he hath set forth, to be perceiued with the minde, and senses, that we might be the easilier and fullier of his wil instructed.

Secondly: It is to be considered, why God hath giuen to the Sacramentall Signes, the names of the thinges themselves, for whose cause the Sacraments are instituted. Doubtlesse, for this cause: that when wee doe vse the outwarde signes, wee should lift vp the eyes of faith, to the cōtemplation of þe heauenly things, of which the outwarde signes haue, obtayned their names. When Abraham circuncised his sonne, the name set vpon Circuncision, by God, (wherewith, he named the same, his couenaunt with Abraham, and his seedes,) came into his minde. And Moses when he sprinkled the people with the blood of the red Cowe, thought vpon the name of TESTAMENT: whiche God had giuen vnto this signe. So in like manner, our Baptisme, is called, The Baptisme of Repentance: that wee might lifte vp the eyes of our hart, from the element of water, to the promise, wherewith GOD sealeth vnto the repentant, his MERCIE and GRACE. for whiche  
cause



cause, Baptisme is called, the Fountaine of Rege-  
neration: that we might consider, that those <sup>Iohn. 3.</sup>  
which are baptized, are spiritually borne again,  
by the holy Ghoste. After the same manner  
Bread is named, the body of Christe, and wine  
the blood of Christ, in the Lords his supper: be-  
cause they doe note forth, that secret meate,  
which Christe, reacheth forth, vnder the bread,  
and wine. To be short: God of his infinitie wis-  
dome hath given to the Signes, and Sacra-  
mentes, the names of the spirituall things, and  
giftes which by the Sacraments are signified:  
that wee should not stick in those things, which  
are seene with the eyes only, but in those things  
rather, whiche faith seeth, and beholdeth in  
the Sacraments.

After that wee haue expounded these two  
things of the substance of the Sacramentes in  
generall: wee may now be the easilier brought  
vnto the knowledge of the Sacraments of the  
new Testament, of which I will now speake in  
order.

## Of the Sacrament of Baptisme.



That wee may the more profitably  
vnderstand the reason of our Bap-  
tisme: let vs heere in the beginning,  
see the cause why our Lorde Iesus  
Christe would be baptized.

Why Christe would be baptized, aswell the  
X. voyce



Matth. 3.

voice of the father from heauen vpon him, doth shew: as also, the appearing of the holy Ghost, doone in the Shape of a Dove.

Matth. 3.

The voyce of the father vpon Christe, nowe newly baptized, was this: This is my becloued Sonne, in whome I am well pleased. Of this voyce, Baptisme witnesseth. For, this is the cheefe, and principall end of baptisme: that it is a testimonie, or seale of the fauour of GOD, towarde the Baptized. It is therefore to be noted, that wee which are cloathed with Christe, through Baptisme: are gratefull, and acceptable vnto God, through Christ. Wherunto Paule also hath respect, Ephe. i. when hee sayth: VVee are beloued, in the beloued: Yea, God himselfe sayth: In him I am pleased.

CHRISTE therefore, would be baptized, and vse this outward seale of the grace of God: that (according to the voyce of the father) we which are baptized, and ingrafted into his body, by Baptisme, may knowe, that we haue GOD mercifull, and pleased, through Christe. Therefore all the efficacie of our Baptisme dependeth on Christe.

The appearing of the holy Ghost, in the Shape of a Dove, signifieth that spirituall Baptisme, wherwith Christ doth inwardly baptize: When the minister of God worketh the outward Baptisme of water, according to the commaundement of Christ. This is that which Iohn Baptist saith: I baptize you with water: but amongst you standeth one, which baptizeth with the holy Ghost. That



That the holy Ghoste appeareth in the Shape of a Dove: the same is a shewing of peace, and reconciliation, made betweene God, & the partie baptized: that therewithall we might be admonished, what the Arke of Noah did signifye, out of which the Dove beeing sent, returned, bringing a Braunche of an Olive. Heereof, therefore wee make by the Definition of Baptisme, in this manner:

BAPTISME is an outward signe, signifying the inward Baptisme, which Christe woorketh by his holie Spirit, to seale in vs, THE MERCY, and GRACE of God.

What Bapt. is.

Furthermore, that we may, with the more fruite, be occupied, in the meditation of this our Baptisme: a threfolde significacion of the same is to be obserued.

The first is: that Baptisme is, A testimony of Grace.

The second is: that it is, A Symbole, (or token) of secret and spirituall things.

The third is: that it is the Cognisance of our outward profession, and Christianitie. Of this threfolde significacion of Baptisme, I will speake in order.

Firste, that Baptisme is A testimonie of Grace, wee haue proued before. For, it is an outward seale of the grace of God, testifying, that the partie which is baptized, is sanctified, and (as a sacrifice) consecrated vnto GOD: who regenerateth vs, beeing cleansed and separated, from the deuil, & his societie, that we may

Æ.ii.

be



be made new men, yea, the sonnes of God him-  
selfe, whome he adopteth in his beloued sonne,  
our Lorde Iesu Christe.

August.  
Epist. 13.

Secondly: Baptisme is A Symbole, (or token)  
of things, which by his proportion, or compari-  
son teacheth vs. Whereof Augustine saith: If  
Sacraments had not a certaine cōparison with those  
things whereof they be Sacramentes, they were no  
Sacramentes at all. So our Baptisme, in the  
which, man is dipped vnder the water, and is  
drawne forth againe, hath his spirituall signi-  
fication, for whiche, it is called, A Symbole, or  
token of things.

Baptisme is A Symbole or token of two  
thinges, cheefely: namely, Of the doinges of  
Christe: And of our dutie.

Concerning the doinges of Christe, it tea-  
cheth vs foure thinges: namely.

VWhat hee hath doone:

VWhy hee hath doone:

VWhat he doth to them which are baptized:

And moreouer, what he wil doe vnto them.

parascues.

Now then, doth Baptisme teache vs, VWhat  
Christ hath doone? It putteth vs in minde of the  
history of the thre dayes, namely, of the day of  
the preparation, in which Christe suffred: And  
of the Saboth, in whiche Christe rested in the  
Sepulchre: And of the day of Easter, in the  
which, Christe, (hauing ouercome death) rose  
from the dead.

Therefore, Christe calleth, his death, buriall,  
and Resurrection, BAPTISME, Marke. 10.  
where



where the sonnes of Zebedee, Iames, and Iohn, required, that the one might sit on the righte hand of Christe, the other on the left, in his glory: to whome Christe answereth: Are ye able to drinke of the Cup, which I shall drinke of, and to be baptized with the Baptisme, wherewith I am baptized? As though the Lorde shoulde say: yee all aspire to ioy, and glory, but ye must of necessitie suffer somewhat, before that it shalbe lawfull to enjoy this glory, and gladnesse. Moste bitter death falleth in, ouer whome we must triumph, before we come vnto this glory. Therefore, to be sprinkled with the water in Baptisme, noteth forth the death of Christe: to tary vnder the water, shadoweth forth his buriall. To bee drawne from the water: representeth the glorious Resurrection of Christe. As often therefore, as we remember our baptisme, or be present at the Baptisme of others: let vs call to minde the history of the three dayes, Of the Death, Buriall, and Resurrection of Christe.

But if you demaunde, Why Christe hath doone this? Paul answereth, and in two wordes knitteth together the whole matter, in Rom. 4. Christe (sayth he) dyed FOR OVR SINNES, and was raised againe, FOR OVR IUSTIFICATION. For, as Christe, by the merite of his death, wipeth out our iniquities: and by his blood cleanseth our consciences from all mortall sinne: So, in like manner, by his resurrection from death, he declareth himselfe to be righteous, and in all respectes perfectly pure, according to the lawe of

x.iii.

God



**G**od. Therefore Dauid in the 16. Psal. sayth: Thou shalt not leaue my soule in hel, neither shalt thou suffer thine holy one, to see corruption. **C**hriste also meaneth the same thing, when he saith in Ioh. 16 The holy Ghost shall reprehend the world of Righteousnesse, because I go to the father: that is to say, Herode, Pilate, and the Iewes, deny me to be righteous, and without all sinne: but when they shall see me, not to be overcome of death: my resurrection from death, shall be a testimony of my righteousness, before them. For that cause Paule

Rom. 4.

**F**urthermore, VVhat Christe doth in Baptisme Iohn sheweth saying: He baptizeth with the holy Ghost, and with fyer. And Paule, when he saith: He cleanseth vs in the fountaine of water, through the worde. Whereas Iohn affirmeth, Christe, to baptise, VVith the HOLIE GHOST, and VVith FYER: he sheweth that Christe giveth in Baptisme, the holie Ghost: who, by his presence is effectuell, in the worde, and Baptisme.

Mat. 3.

Eph. 5.

**W**hat the holy Ghost woorketh in the partie which is baptized, according to the commandement of Christ: is shewed by the word, Fyer: for as the fyer altereth things sometimes by burning out, sometimes by inflaming: So the holy Ghost, altereth man by regenerating, burneth out by mortifying the olde man: inflameth by quickening,



quickening, and rayling by the new man. And  
 heereof it is, that Paule sayth: Christe cleanseth vs  
 in the fountaine of water, through the word of life. Ephes. 5.

In which words hee ioyneth together three  
 things, namely, Outwarde Baptisme, which hee  
 calleth The fountaine of water. Then, Christe,  
 who cleanseth vs inwardly with his blood, and  
 holy spirit: And lastly, The VVorde, that is, The  
 promise of Christe, wherupon the whole effica-  
 tie of Baptisme doth depend.

For, Baptisme is not effectuell, for the water  
 which the Minister of God sprinkleth, neither  
 for the words, which are recited by him: but all  
 the force of Baptisme floweth from the moste  
 ample promise of Christ: who (with his holy spi-  
 rit, and with fier) baptizeth him, which, with the  
 externall element of water, is sprinkled.

But although this be the institution, and or-  
 dinaunce of Christe: yet notwithstanding, let vs  
 not thinke, his hand to be shortned, to baptize  
 spirituallly without water, those which are parta-  
 kers of his promise, (that is to say) all the In-  
 fantes of the Christians: and those cheefely,  
 whiche departing in the mothers wombe, doe  
 not touche the outwarde Baptisme. Therefore  
 godly Parents should not despayre of the sal-  
 uation of such Infantes, neither with vncome-  
 ly nesse, and contempt, bury them in a grounde  
 (which the common people call) not consecrated:  
 but let them surely perswade themselves, & these  
 are in the same couenāt, with the children of A-  
 braham, as Paule in Gallath. 3. plainly teacheth.

There



\* Such as  
came of his  
flesh.

Therefore, as \* the fleshly children of Abraham, which departed this life, before the eight day of Circumcision: were not condemned: but by the vertue of the promise, and couenaunt of GOD, were saued: so, also after the same manner, the spirituall Children of Abraham, (that is to say) the infantes of all the Christians, are not condemned, if they decease before baptisime: but are saued by the efficacie of the promise of GOD, and by: inuisible baptisime, wherewith Christe baptizeth them, who, (by his death, and precious blood) hath redeemed them.

With this consolation, let christian Parents lifte vp themselves, whose Children, departe hence, either in the mothers wombe, or forthwith after the birth, before they be made partakers of Baptisime. Yet, I would not, that any should heereof take occasion to protract to Baptisime of Infants: yea rather, I am an exhorter, that as soone as they be newe borne, they should haue a regarde to haue them sealed, with this outward Symbole (or token) of saluation, and therewithall to be assisted, with the prayers of the godly, whiche shall bee present at the Baptisime.

It remaineth now to be explicated, VVhat Christe wil doe to those which are Baptized. This thing he himselfe sheweth in his last comaundement, which, ascending vnto heauen, he gaue to his Apostles in these wordes: Go, and Baptise all nations, whosocuer beleueth, and is Baptized, shall be saued, but he that belceueth not, shall be condemned.

For



For, euen as they whiche were in the Arke of Noah, were preserued from the floud: so, whoso-  
 euer doth earnestly stick to the couenant of this  
 outwarde Baptisme, are deliuered from the e-  
 uerlasting floud, (that is to say) from the paines  
 and torments of Hel, by IESVS CHRIST.  
 Briefely, as he which is baptized is drawen fro  
 the water, so Christe will take vs from all cala-  
 mities, and bring vs into his kingdome, where,  
 with him we shall reigne in all eternitie.

After that we haue sayd, How our Baptisme,  
 is a Symbole, (or token) of the actions of Christ:  
 we will now see, Howe it also admonisheth vs of  
 our dutie (that is to say) what we shuld perfourme  
 vnto G O D: what we owe vnto our selues, what we  
 must suffer: And what we must looke for: How we  
 must passe from miseryes to saluation: For of euery  
 of these partes of our duetie, our Baptisme doth  
 adimonish vs.

But, VWhat shall we performe vnto G O D? This  
 Christe teacheth vs, when hee sayth: Baptize  
 them, In the name of the Father, and of the Sonne,  
 and of the holy Ghoste. In which woordes, hee  
 comprehendeth the principall end of Baptisme:  
 which, (it were conuenient) we should alwayes,  
 and continually haue in reimeembrance. For, this  
 is the mooste simple, and plaine meaning of these  
 woordes: I Baptize thee, in the name of the Father,  
 of the Sonne, and of the holy Ghost: that is to say:  
 I Baptize thee to this ende cheefely: that thou  
 shouldest acknowledge, confesse, inuocate, wor-  
 ship, and honour, this only true G O D, namely:

Y.

The



The Father, the Sonne and the holy Ghoste: The Father, which so loved thee, & hee hath deliuered his owne only begotten sonne, to death for thee: The Sonne, whiche dying for thee, cleanse thee from all sinne, by his precious blood, shed vpon the Altar of the crosse, for the forgiveness of thy sinnes, and, which, moreover clothed thee with his righteousness, yea, maketh thee a member of his owne body, so that by his meanes, thou art called the sonne of God. The holy Ghost also, who regenerateth, and sanctifyeth thee vnto life eternall: that, thou being knit vnto God, mayst with him inioy saluation, without end. This is the most simple (and plaine) sentence, of þ words of Baptisme, which being gathered out of the holy scriptures, I comprehend in this one little forme of speech: I Baptize thee, In the name. For in the worde (NAME) is contayned, bothe, a confessing of GOD: and beside, whatsoever this Confession requireth of man.

By these thinges it is easie to bee perceiued, what manner of covenant betweene God, and man, baptisme is. God promisseth vnto man, forgiveness of sinnes, righteousness and euermoring life, and this his promise he sealeth by Baptisme, the partie which is baptized, both againe, by faith, binde himself vnto God, and promisseth that he will deny the Deuil, with all his works: and, by a sure faith, invocatio, worshipping, fear, and, in all things, by due obedience, cleaue vnto GOD. for this cause Peter calleth Baptisme, A COVENANT, wherein a mutuall promise is made

1. Pet. 3.



made, of God demaunding, and promising grace to the partie baptized: and againe of him which is Baptized, answering and affirming, that hee will constantly abyde, in the mutuall knot and couenant.

In the seconde place Baptisme warneth vs, VVhat we shoulde doe to our selues.

As we are dipped in the water of Baptisme, and tary vnder the water, and are drawen from thence againe: so we should mortifye sinne, and choke the vitious affections, desyres of sinne and corrupt concupiscences in vs, & rise againe in newnesse of life. Of this thing Paule Rom. 6. doth admonish vs, where he inueigheth against those, which supposed, that libertie to sinne was graunted, because that Paule had sayd, VVhere sinne did abounde, there Grace did more abounde: Whom hee confuteth with these words: VVhat shall we say then, shall wee abide in sinne, that Grace may abounde? God forbidde. Howe shall we which are deade to sinne, (that is to say) (whose sinne is deade) liue any longer therein? Knowe yee not, that wee whiche are Baptized into IESVS CHRISTE, are Baptized to dye with him? (that is to say, we which are baptized doe, in Baptisme put on Christe, whose death doth effectually, kill, and keepe vnder sinne in vs, that it shoulde not reigne in vs.) VVee are therefore buried together with him by Baptisme, for to dye, (that is, that sinne might bee deade in vs,) that euen as Christ was rayfed vp fro death, by the glory of the father, so we also shoulde walke in newnesse of life.

Rom. 6.

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For,



For, if we be ingrafted into death, like vnto him, so shall wee also bee partakers of his resurrection. Knowing this, that our olde man, (**that is, the corrupt nature**) is crucified with him, that the body of sinne might be abolished, (**that is, the corrupt affections**) that wee should no more bee seruants vnto sinne.

And so it appeareth, howe Paule, by the reason of our Baptisme teacheth vs, to mortifye sinne, to destroye the wicked concupiscences, and to walke in a newe life. Whereunto he also directeth the scope of his whole disputatiō, which he setteth downe in these wordes: And so doe ye also esteeme your selues to be dead vnto sinne: But, to liue vnto GOD, in Christe Iesu our Lorde. Let not sinne therefore reigne in your mortall bodyes, that ye should obay thereunto by the lustes thereof. As often therefore as the corruption of our nature, shall prouoke vs to sinne, let vs call to remembraunce our Baptisme, which admonisheth vs of innocencie of manners, and newnesse of life, to the glorie of GOD, through IESVS CHRISTE.

THIRDLY, Baptisme teacheth vs, VVhat we must suffer. For, euen as Christe, (whome, in Baptisme wee doe put on) was baptized with the crosse: so we also, as long as we remaine in this worlde, let vs prepare our selues, to the Crosse and aduersities.

Yea, GOD will by this meanes haue his adopted sonnes, to be made like to his onely begottē sonne: that they may reigne together with him

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him in his glory. This is that which Paule saith  
in Rom. 8. If wee be sonnes, then are we also heyres, Rem. 8.  
the heyres I meane of God, and heyres annexed  
with Christe, so that if we suffer together with him,  
we shall also bee gloryfied together with him.

And Paule addeth there this consolation, that  
the Crosse worketh for the best, to such as loue  
GOD. Of this crosse of the godly, he also spea-  
keth in the Epistle to Timothie: VWhofoener Timo.  
(saith he) will liue godly, in our Lord Iesu Christe,  
shall suffer persecution.

The history of the Passion of our Lord Iesu  
Christ, setteth before vs, three kindes of crosses,  
vnto which may be referred, the diuerse sortes of  
all calamities, which may happen vnto man in  
this life.

The first Crosse, is the crosse of Christ, which  
is seene in the middle, betwene two others.

The second, is, of the Theefe, hanging on the  
right hand.

The third, of the Theefe hanging on the left  
hand.

Christe, (as much as concerneth his owne per-  
son) suffered, being innocent: but bothe these  
Theeves, suffered iustly, for their offences. But  
he which hanged at the right hand: repented  
vnder the Crosse, and being conuerted vnto  
Christe, obtayned comforte, and saluation. The  
other at the left hand, continued stiffly in his ma-  
lice, and dying without repentaunce was con-  
demned.

After this same manner, it also goeth at  
this



this Day. The greatest parte of the godly Christians, doe suffer persecution for righteousnesse sake, which happeneth to many holie Martyrs, whome Christe pronounceth, blessed, in Mat. 5. Blessed (saith he) are they, which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen: Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill against you for my sake: Reioyce, and bee glad, for great is your reward in heauen: for so did they persecute the prophets which haue beene before you.

Many doe also suffer, as the theefe, vpon the right hand. These are they, which, for their certaine offences are punished of God, namely, by taking away their goodes, Children, powers, helth, body: or els doe fall into the hands of the Magistrate, and are drawen vnto punishment, as also vnto this Theefe, it happened.

These beeing oppressed with calamities, and punishments, do confesse, themselves to be iustly punished for their sinnes, and flying vnto Christ, doe (with a firme faith) desire forgiveness of their offences. And by this meanes they obtaine pardon of God, whiche accepteth their crosse as a sacrifice pleasant vnto him, through Iesus Christe. The example of this Theefe, is, by the singular wisdom of God, set downe before, all wretched sinners, theenes, murtherers, and others whatsoeuer: whiche for their euill deedes are punished: that the same might be an euident testimony of the fauour of God, wherewith he receiveth al, with howsoeuer infamous kinde



kinde of punishment, they bee punished in the sight of the worlde, so that they, with a constant sayth, doe flye vnto Iesus Christe.

But, that the wretched offenders, whiche are to be punished for their offences, may know by what meane they may obtaine the fauoure of GOD: I will set downe certaine sure Articles according vnto whiche, they may directe their cogitations.

FIRST of all, the wretched sinner, which is to be punished for his manifest offences, shall not hypocritically make slender his sinne, neither by conferring of his sinne, with y sinnes of other offenders, deceiue himselfe: but rather, he shall examine himselfe, and weigh (not in deceitful ballances) the heuinesse of his iniquitie. Let him consider who it is, whom he hath offended, namely, GOD, a righteous Judge, from whom nothing can be hid: therefore, let him esteeme himselfe worthy, who deservedly, (for the iniquitie, and fylthynesse of his sinne) is balwoorthy, the name of a man.

Such manner of cogitations do breed in man, a knowledge of himselfe, and stirre vp a feeling, and taste, of the bitternesse of death, and hell.

SECONDLY: Least (feeling the sorrows of hel,) he should despayre of the grace of GOD, for the greatnesse of his sinne: as Cayne, Iudas, Saule, and many others haue doone: these fine things are to be thought vpon.

first: The promise, and good will of GOD, saying: I will not the death of a sinner, but that

he;



hee may bee conuerted, and liue.

Math. 11.

**Furthermore:** the commaundement of God, earnestly commaunding repentance, vnder the rigour of obedience, whiche all creatures are bounde to perfoꝛme vnto him. O yee Sonnes of men (sayth he) turne ye vnto me. **Item:** Let euery one be turned from his wicked wayes. **And Christ sayth:** Come vnto mee, all yee which labour, and be heauily loden, and I will refreshe you.

**Thirdly:** Let him set before him, the death and passion of Iesus Christ, who, with his sufficient raunsome, hath made satisfaction, for the sinnes of all men. Augustine sayth: The mercy of GOD is greater, than the misery of all sinnes.

**Fourthly:** Let him set before his eyes, the examples of those, whiche beeing conuerted, haue beene receiued into grace: as Adam, Dauid, Manasses, the Theefe, and as many as euer haue required pardon: so, that God hath neuer reiected any, earnestly repenting.

**Fifthly:** Let him consider, the testimonie of Grace, namely: Baptisme: whereby God testifieth that he will remit sinne to all those, whiche (by faith) turne themselues vnto him. It is written Marck. 1. that Iohn preached the Baptisme of Repentance, for the remission of sinnes: that is, he taught, Baptisme to be a testimonie, and seale, by whiche GOD testifieth, that hee (without all respect of persons) remitteth sinne, to all those (whiche by faith) turne themselues vnto Iesus Christe.

**THIRDLY:** the wretched offender beeing exercised,



exercised, with these five considerations, let him now giue place to the worde of God: by the efficacie wherof, (the holy Ghost working) the sparke of faith, is conceined, in the heart of man.

FOURTHLY: faith beeing conceined: forgiveness of sinnes is to bee desired, for the precious blood of Christe, whiche he shed vpon the Altar of the Crosse, for the sinnes of the whole worlde. In this praying, faith (by little, and little) increaseth, and together therewith, man feeleth in his heart the answer of the holy Ghoste, which bringeth to passe that he most assuredly perswadeth himselfe that all his offences are forgiven him.

FIFTHLY: Pardon of sinne in the sight of GOD, beeing obtayned: let him with a quiet minde submit himselfe, to the punishment deserved: and together therewith, let him desire of God, fortitude of minde, that he may patiently suffer the paines, layde iustly vpon him, for his wicked deedes: yea, let him also giue thanks vnto God, whiche hath drawen him to temporal punishments in this world: that he should flye from eternall condemnation: and that he should heere in the body be punished, that with the Theefe hee may commend his soule vnto God.

The thirde kinde of Crosse, whereof the history of the passion of Christe maketh mention is, The Crosse of the Theefe hanging at the lefte hand. After this manner they doe suffer, which repent not, neither call vpon God: but contem-

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ning



uing the grace, and sacrifice of Christe, do dye in desperation, and are for euer condemned. They which in such sorte doo suffer for their offences, and fly not, by a sure fayth, vnto God: this temporarie Crosse, is vnto them, as foreshowinges of the paynes eternall, wherewith they shalbee plagued, without all mitigation, and comforte in Hell with the Deuilles, and all the company of the condemned. Hetherto, we haue intreated of the thre sortes of Crosse, wherof the history of the Passion of Christe, maketh mention.

Now, let vs moreouer ioyne heerevnto, a generall admonition: whiche may profit all the godly, in what soeuer manner they shalbe afflicted in this worlde.

Whosoever is oppressed with the crosse or calamitie, let him respecte these foure thinges in order.

In the Deuill, let him consider, Lying and Murther.

In himselfe let him weigh, Sinne, and VVretchednesse.

In GOD, let him reuerence, Iudgement and Mercie.

In the Gospel let him seeke counsaile, & helpe.

**first:** Let him consider in the Deuill, Lying, and Tyranny, who as by lying he slewe our first Parents: so now euery moment, with lying, and tyranny, hee lyeth in waite for all mankinde.

Peter.

For, ( as Peter sayth ) Hee goeth aboute like a roring Lyon, seeking whom he may deuoure. He be-  
rely seketh all, but he deuoureth only those, whome  
he



he intangleth in his snares of Lying. For this vncleane spirite continually indevoureth, to make all other vncleane with him. He infecteth the minde with lying, and erronious doctrine: He shaketh the hearte, with the tempests of corrupt desyres: He bewitcheth the will, with the shadowe of commoditie: to conclude, he indevoureth to defile, with wicked actes, the whole life of man, that he, that he at the length might haue man (beeing spiritually slaine) fellowe, and partaker of eternall damnation. This consideration of the study of this wicked spirite, the enemye of GOD, and mankinde: shoulde stirre by an hatred of sinne, and breede in the mindes of men, an abhorring of the filthynesse thereof.

**Secondly:** Let him weigh Sinne, and wretchednesse in himselfe, in euen ballances; and let him thinke that the misery whiche he suffereth, is a deserved punishment, for his sinne. And, by the greatnesse of the misery, let him esteeme the enormitie, turpitude, & multitude of his sinnes. Let him consider, that hee by his sinne, hath offended the cheefest, and infinite goodnesse: wherof let him conclude, the present calamitie, to bee away to everlasting misery, vnlesse he be otherwise holpen. In this cogitation the whole man trembleth, of whiche thing we may see many examples, in many Psalmes, cheefely in those, whiche they call, the Penitentiall Psalmes, in whiche, Dauid plainly expresseth, the great dolors, and vexations, wherewith,

Z.ii.

as



as with tempestes, he is ouerwelmed for his sinnes.

Thirldy, Let him reuerence in God, Iudgement and Mercy. It is the parte of the most iust iudgement of God, to punish sinne in all men: but of his Mercy to punish, not to destroy, but that he might saue: so that we do not contempne the Medicine. Whereof Esaie saith: Trouble giueth vnderstanding. Item: The distresse wherein they cry, is a doctrine vnto them. Breefely, God punisheth By IVDGEMENT, that hee might saue By MERCIE: as it may bee seene in Psal. 51.

In the word of y<sup>e</sup> Gospel, Let him seeke counsaile and remedies. The Gospell sendeth all afflicted sinners to this onely Physition Iesus Christe, which calleth vnto him, and saueeth all offenders. This counsaile is mooste excellent, because neither in Heauen, nor in earth, any is founde, which is able to heale the wounds of sin beside this onely Iesus Christe.

Furthermore: this very worde which giueth vs counsaile, doth also minister helpe vnto vs, and healeth the woundes of sinne, in such wise, that we may be holpen by Christ, so that we beleue in him, and with a constant fayth, pray with Dauid, saying: Heale me Lorde, and I shall be whole. In this place againe, are to be called back into our mindes, the fiue Articles, of whome mention is made a little before.

The Finall causes, wherefore GOD will haue his Church to bee subiecte to the Crosse, are



are many, of which these are the cheefe.

First, that wee may learne, that those good things whiche God hath promised to his Children, are not to be looked for in this worlde: but that we should think of the true countrie, to the which we are called: so that wee might ease all the aduersities of this life, by the meditation of the ioy to come, and life euerlasting. For, if all things should succeed vnto the godly, in this life, according vnto their desires: they would not be affectioned with the desire of the good things promised by Christe.

Secondly: that, man, (by the Crosse, as by a bridle) may be restrayned: who, through the corruption of nature, is otherwise prone to sinne. Heereof the Psalmist sayth: Holdc their chawes with bit, and bridle, which drawe not nigh vnto thee.

Thirldy: that the Crosse might be a sensible preaching of repentance. For, euen as the conscience assenteth to the law, reprobuing sinne: so also by the Crosse, we are admonished to repent, that we may be saued.

Fourthly: That the crosse may ouerthrowe al mans presumption, and confidence of the flesh, and teach vs to cleaue with a firme sayth vnto GOD alone, and to call vpon him, according to his Commaundement: Call vpon me (sayth he) <sup>psalm.</sup> in the day of tribulation, and I will deliuer thee, and thou shalt glorifie mee. Let these things suffice to be spoken touching the Crosse or calamitie, of which our Baptisme doth admonish vs.

IN



IN THE FOVRTH PLACE Baptisme teacheth vs what wee should looke for. For euen as the partie Baptised, (beeing sprinkled with the water) is drawen from the water, and as Christe himselke (after his passion and death) entred into his glory: so wee also doe take our iourney from the straunge wandring of this world, vnto saluation, & life euerlasting: a moste euident testimonie wherof, Christe hath giuen, namely Baptisme, to all the beleeuers.

IN THE FIFT PLACE, Baptisme teacheth vs, that our life in this worlde, is nothing els than a Pilgrimage of three dayes. Wee suffer, we are buryed, and we shall ryse againe, at the sound of the last Trumpet, when Christe shall say, Arise yee Deade.

THE third signifcation, of Baptisme, wherof wee haue made mention aboue, is, that it is a Souldierly marcke (or Cognisance) whereby the Souldiours of Christe are knowen, whiche haue giuen their names vnto him, and taken an othe, that they will fight vnder his standerde, agaynst the Deuill, and his kingdome, namely, Sinne.

The Souldiours of Christe, are discerned, by foure notes, cheefely, from those whiche are in wages vnder their Captaine, the Deuill.

The first, and moste surest note of the Children of God is, Faith, inuisible, and onely knowen vnto God, with her priuy, and inwarde frutes in the heart of the man.

The seconde is, The open profession of Faith.

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in the mouth, before all the worlde.

The thirde is seene, In Godlynesse, and Honestie of life, when the Christian doth so order his life, that y<sup>e</sup> same may be a manifest testimony of the faith which lyeth hid, in the heart of man.

The fourth is, the note of the body, namely, Baptisme, whereby we professe our selues, to be the seruants of Christ. Heerunto also maketh the sacrament of the Lorde his Supper, whereof we will now speake a fewe wordes.

## Of the supper of the Lord.

**H**Aue sayd before, that the Sacramentes of the new Testament, doe occupy the third place accomodating, or applying of the benefites of Christe. Forasmuch as we haue hetherto spoken of Baptisme, it remaineth now that we intreate of the other Sacrament, namely of The supper of the Lorde. God graunt that it may be to the glory of his name, and the wholesome instruction and profite of all the godly. I will remoue all, vnprofitable questions, and diuersities of opinions, which doe more hurte, then profit: and set downe onely those things, touching the most holy Supper of the Lorde, which I haue learned, and drawn out of the fountaines of the sacred Scripture. And that the same may be done to the greater fruit, & profit of the christian Reader: I will comprehend this whole doctrine, in a fewe, and certaine assured poyntes, & Articles.

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The firste, and cheefest thing, that wee must knowe, concerning the Supper of the Lorde, instituted of Christe himselfe, vnder the visible Symboles of Bread and Wine, is: That Christe, (in the same night in which hee was betrayed) did institute this Sacramente, that the same might bee (amongst all his) an euerlasting monument of his Passion, in whiche hee deliuered his body to death, and shed his blood vpon the Altar of the Crosse, for many, for the remission of sinnes, as he himselfe saith: This is my body, whiche is giuen for you: This is my blood, which is shed for many, for the remission of sinnes. *Item:* Doe ye this in REMEMBRANCE of mee.

1. Cor. 10.

Secondly: The Supper of the Lorde testifieth, that they which vse the same rightly, are vnited, and as it were incorporated into Christ, and that spiritually, according to the woords of Paul. The Cup of blessing which we blesse, is it not the partaking of the blood of Christe? The Breade which wee breake is it not the participating of the body of Christ? That is to say, whosocuer doth eate the body of Christe, and drinke his blood, he (so that a lyuing fayth be not wanting) abydeth in Christe, and Christe in him.

Thirde: the Supper of the Lord teacheth, a spirituall education in the body of Christe, which is accomplished, whilst we vse his Supper. For, euen as we are, by the blood of Christe, cleansed, and, by the holy Ghost in Baptisme, regenerated: so wee being cleansed, and regenerated, are spiritually fed, and nourished, by the benefite



benefite of the body, and blood of Christ: rightly vsing the Supper of the Lord, according to his owne institution.

Fourthly: the Supper of the Lord is, a testimonie of the new Testamente, (that is to say) of A NEVV COVENANT, betweene God, and man, touching remission of sinnes, wherby God testifieth that hee will receiue into fauour, and forgiue sinners, (for the merite of the death, & passion of Christ) to All which beleue in HIM. Therfore he himselte sayth: This Cup is the new Testament in my blood: that is, This Cuppe is a firme, and vnmoueable seale of the moste ample promise of god cōcerning y forgienes of sinnes.

Whosoever therefore, (with a true, and liuely faith) vseth this Sacrament: receiueth the testimonie of God himselte: whereby he testifieth, that he hath deliuered his sonne, shedding his blood vpon the Altar of the Crosse, for the remission of sinnes, that through him, as many as beleue in him, may obtaine saluation.

Fiftly: The Supper of the Lord, admonisheth vs of the secret, and spirituall communion, whereby we, whiche doe partake this Sacrament together: are vnited, (as it were) into one body. Of which thing Paule saith: Because wee 1. Cor. 10. beeing many, are one bread, and ONE BODY: inas-much as we are all partakers of one breade. This knitting of the Christians into one body, dependeth heereon: that we all, (as it is already said) are vnited to the body of Christe, by the partaking of his body, and blood.

¶ a.

Sixtly



Sixtly: The Supper of the Lord requireth, mutuall loue betweene the Communicantes: whereby the mysticall members of the same body, (as we haue said) shoulde, with heart, word, and worke, performe ductyes one towardes the other. This Loue of Christian people, which, (from the head CHRISTE) floweth into the rest of the members (that is to say, the Citizens of his Church) doth not take away the degrees of persons, but rather confirmeth the diuersities of callings in the Congregation: of all whiche, there is one marke, namely, The Glory of God, and the commoditie of thy neighbour. Whosoever feeleth, not in his heart, the sparckle of this mutuall dilection, and, (without a purpose of well dooing to his member, (that is to say to his neighbour) cometh to the Supper of the Lorde: it were better for him, to abstaine vtterly from the Sacrament. For who would not affirme that manne to bee mad, and out of his minde, whiche would set his owne members at strife one with another amongst themselves, so that the handes might plucke, out the eyes, or cut of the fecte? I woulde to GOD, that Christians could, after the same manner, marke their owne madnesse, whiche they doe manifestly betray, and shewe forth, whilst (through mutuall hatreds, and contentions of minde,) they set them selues, one against another.

Seuenthly: The Supper of the Lord is a pledge, and signification of our resurrection, life, and eternall saluation, and that by the power of  
Christe



Christe risen againe from the dead. For, what soeuer hath beene hetherto spoken, of the Supper of the Lord, are al to be referred to this principall end: that they may bee vnto vs in steade of a pledge, & sealing of life euermlasting through Christe, whose members we are made. And so that is fulfilled which Christ saith: He which eateth my flesh, and drincketh my blood, hath eternall life, and I will rayse him vp in the last day. John. 6.

By these Articles, which we haue brought abroad out of the holy Scripture, to the declaring of this doctrine of the supper of the Lorde: euery man may easily vnderstand, how needefull it is (with a hygh godlynesse of minde, and reuerence) to approch to this supper, & to proue himselfe, before he eate of this bread, or drinke of the Cup of the Lorde. For, (as Paule saith) He which eateth, and drincketh vnworthly, eateth and drincketh his owne damnation, because he discerneth not the Lords body. Christ affirmeth the same thing of the Gospell: Hee which belcueth not (sayth he) shalbe condemned. 1. Cor. 10.  
Mar. 16.

And Augustine sayth of Baptisme: Euen as he whiche vnworthly eateth the body of the Lorde, and drinketh his blood, eateth, and drincketh his owne damnation: so he which receiueth Baptisme vnwoorthly (which thing many Iewes doe at this day) receiueth to himselfe damnatio, & not saluation.

Furthermore, Least any man shoulde communicate the Supper of the Lord, vnworthly, let him followe, the counsaile of Paule 1. Cor. 11.  
1. Corinth. 11. Let a man proue himselfe, and so let

A a. ij.

him



him eate of that Bread and drinke of that Cuppe, for he which eateth and drinketh vnworthyly, eateth, and drinketh damnation to himself, not discerning the Lords body: (that is to say) hee calleth vnto himselfe the punishment, and Iudgement of GOD.

What therefore is the true manner of prouing himselfe? The same Paule prescribeth, 2. Cor. 13. when he saith: Try your selues whether ye be in faith or no, proue your owne selues. Knowe yee not your selues, that Iesus Christe is in you? Heereby it appeareth that the true triall of prouing consisteth in this, that a lively faith bee truely felt, and the presence of Christe in vs, by the vertue of his spirit, stirring vs vp to the study of godlynesse. Briefely: he is truely proued, which (reuerently in the feare of GOD, in true repentance, in true confidence, and with an holy purpose,) cometh to this Supper. And contrarywise, he which is without the true feare of GOD, and earnest repentance, and wanteth lively faith, and an holy purpose: the same eateth, and drinketh iudgement to himselfe bothe temporall, and eternall, vnlesse he be againe (by faith in Iesus Christe) conuerted. And I nothing doubt, but the greatest parte of moste heauy calamities, euery where reigning in many places, is therefore sente: because they bee so common which participate the supper of the Lord, without true, and earnest repentance.

Paule writeth, that the Corinthians were plagued, because they touched vnreuerently the  
holy



## The way of life.

165

**holy Supper:** For this cause (sayth he) many are feeble and weake among you, and many are fallen asleep: For if wee had iudged our selues, wee should not haue beene iudged: but when we are iudged of the Lorde, we are instructed, that we should not bee damned, with the worlde. **I** would to God, that many at this day, would not builde vpon a feeble foundation, and be much Deceiued with their owne opinion: which then supposethemselues to come woorthly to the Supper of Christ, when they haue confessed their sinnes before the preist and obtayned absolution of him. He which beleueth, him God absolueeth for the death, and passion of Iesus Christe. For, he which beleueth (saith Iohn) hath eternall life. If therefore the beleuer hath eternall life, hee is also (with-  
out all doubt) absolued from all his sinnes. For, Absolution, is no other thing, than a deliuerance from sin, which is in the power of GOD alone.

Iohn. 3.

Therefore, the Ministers of the woord, cannot absolue him, (which is without the feare of God, a liuely faith, and a purpose of good liuing) from the least offence. And he which is such a one, & yet notwithstanding, dare require absolution of the Minister of the worde: to him (forasmuch as hee is before God a lyer, and before the Minister of God, an hypocrite) the absolution turneth vnto damnation. For, this outward absolution answereth to the faith, and purpose of the innermost heart. The Priest is the minister of God, therefore let him behaue himselfe according to the commaundement of his Lord,

Na.iii.

neither



neither let him arrogate greater power vnto himselfe, then hee hath receiued of the Lorde. He hath power to shew forth, as well, remission of sinnes to all the beleeuers, as also euermolting condemnation to those whiche turne not themselues vnto God. These are the keyes of the Church of Christe, so that if any Minister of the Gospel, should goe beyond these bounds, he shall not cary this rashnes, vnpunished of God.

What is then to be thought, of priuate confession, and outwarde absolution? There be many, and weightie causes, why the holy fathers did institute this talke, or Colloquie, whiche is had betweene the partie confessing, and the Minister of the woorde.

The first: that the rude, and ignorant, might be the more profitably instructed, beeing Demanded, of euery principle of the Christian Religion. For, when as many, doe many yeeres, heare the holy preachings, & yet doe very little or nothing at all profit: such, verely shall with greater profit, talke together with the learned, and godlye minister of the woorde, whiche may inquire of what matters they stande in doubt, and may teache them those thinges, whereof they bee ignorant.

Secondly: That in this talking together, the profiting of the youth, and younge persons might bee tryed. For it is the parte of a good Pastour, not onely to teach openly: but also (accordinge to the example of Paule,) to make a tryall at home, how farre euery one of his hearers

Meaning also  
wel the hearing  
of the  
holye Scriptures,  
as the  
interpretation  
of them.



ers haue gone forwarde in the course of godly  
lyneste.

Thirldy: that a reason of the fayth might be  
required of those, of whose fayth, and Religi-  
on, iust doubte might be had: and that vnto such  
as in any heresie were stubbernelly obstinate, the  
Supper of the Lord should be prohibited.

fourthly: that in this Colloquie, the  
Doubtful consciences, and such as for the scruple  
of their sinnes were vnquieted, might by Doc-  
trine, counsaile, and consolation, be releued.

fifthly: that in this priuate talke, they  
might heare the voyce of the Gospell, pronoun-  
cing forgiuenes of sinnes to those which belecue  
in Christe. For in asmuch as Christe sayth: Hee  
that heareth you, heareth mee: it is much auayle-  
able to heare the Minister of the worde, (in the  
name of Christ according to his comādeiment)  
shewing forth the remission of sinnes.

*¶ Priuate Absolution may be made in this  
manner.*

Because (my Brother) thou doost not only con-  
fesse thy selfe to be a sinner, and guiltie in the sight  
of God, And art sory that thou haste offended God,  
but also beleuest the promise of the Gospel, concer-  
ning forgiuenesse of sinnes, namely, That vnto the  
beleuer is giuen eternall life: I declare vnto thee  
(in the name of Christe) the forgiuenesse of thyne  
offences, In the name of the Father, of the Sonne,  
and of the holy Ghoste, Amen. Goe in peace, and Iohā 8.  
sinne no more.

Hetherto



Hether to we haue heard, of the last thing, which I propounded was to bee considered in the Messiah, our Lorde IESV CHRISTE, namely: How we are made partakers of his benefites But because there be many founde, whiche protract repentance vnto the last breath of lyfe, I will yet ad hereunto, and declare two things.

First: touching the causes, whiche should inuite vs, to the ripening (or hastening) of Repentaunce.

The other, by what meane a Christian may perseuer vnto the ende, that hee loose not faith, and the benefites of Christe.

VWhat then shall inuite vs to the hastening of Repentaunce.

Albeit there bee many, and moste weightie causes, which should mooue vs, that we should not delay repentance, which (alas for sorowe) many doe at these dayes with great securitie: yet notwithstanding, I will at this season bring forth tenne Argumentes at the leaste, wherby euery man may woorthly bee moued, betynges to repent.

The first is, The vncertaine end of this life, for, no man knoweth in what hower, in what moment, or in what manner he shall departe from hence. This vncertainie shoulde woorthly mooue vs to hasten repentance. Christe going about to exhorde his disciples to watchfulnesse, taketh an Argument hereof, when he sayeth: VWatch, and pray, because yee knowe neither the day nor the howre. And in Luke the 12. the Lorde propoun



propoundeth a Parable of a rich man beeing carelesse, and delaying Repentance.

The ground (saith he) of a certaine rich man, Luke, 12<sup>2</sup> brought forth plentiful fruites, therefore he thought with himselfe saying, what shall I doe, because I haue not rowme wherein to gather my fruites together? and he sayde, thus will I doe, I will destroy my Barnes, and builde greater, and thither will I gather together my fruites and my goods, and I will say vnto my soule: Soule, thou haste much goodes layde vp in store for many yeeres, take thine ease, eate, drinke, and be mery. But God sayd vnto him, Thou foole, this night will they require againe thy soule from thee, whose then shall those thinges bee which thou hast prepared? **So is it with him that hoordeth vp riches to himselfe, and is not riche towards G O D. Heereof afterwarde the Lord inferreth this:** But rather seeke yee the kingdome of G O D, and the righteousness thereof, and afterwards all other things shall be given vnto you.

**Item:** In such an hower as ye think not, will the Sonne of man come. **And Augustine saith:** God giueth thee a space of amendement, but thou more louest delayment, than amendement: Thou drawest the time a long, and of the mercy of G O D, thou promist vnto thy selfe many things: as though he which hath promised thee saluation through repentance, had also promised thee long lyfe, How knowest thou what the morrowe day will bring forth? Thou sayest well in thine heart, when I shal amende me, God wil forgive me all mine offences: VVe cannot deny, but that vnto the amended, and

B b.

conuer-



conuerted, God hath promised fauour: But in what Prophet readest thou, that because God hath promised fauoure to the amended, doost thou also reade, that he hath promised thee long lyfe?

This vncertaintie therefore of the tearme of this life, should admonish vs of the ripening (or hastening of repentance, leaste sooner then wee thinke, we fall vpon the darcke mountaines, as Ieremie speaketh, and so be ouerwhelmed with the iuste Iudgement of GOD. There haue been many which hoped, that they might continue foorth their life vnto olde age: but in the middle flower of their age, they haue fallen downe flat. Many haue looked for a quiet ende of life: but haue perished in exile. Many haue purposed to haue the comforts of their freendes and acquayntaunce in the agonie of Death: but they haue miserablye perished amonge enemies.

Many haue promised to themselves a time, in which, (lying in their bed they would mourne, & repent: but they haue beene soudainly taken foorth of this life. Seneca very notably admonisheth: when he sayth: Truste not to this quiet calme, for the Sea is turned backe agayne in a moment: and in the same day, where the shippes haue played, they haue beene drowned. Briefely: seeing no man knoweth whether he may call backe againe the breath sente foorth of his noethrils: they doe very foolishly, whiche (with the contumely of God) doe procrastinate repentaunce,

as



as if they had the momentes of time in their hands.

The seconde is : A moste pernicious heape of wicked offences, of the anger of God, and of punishments, is, ( by delaying of repentaunce ) gathered together. Whereof Paule Rom. 2. sayth: But thou after thy hardnesse, and heart which cannot repent, heapest vnto thy selfe, wrath, against the day of vengeance. For, the sinne, which is not suppressed by repentaunce, forthwith, by the weight thereof, draweth into another, and againe from that into another : vntill an infinite heape of sinnes be layde together.

And as a moste naughtie roote, beeinge not plucked vp out of the grounde, doth continually growe, and budde, more, and more : Euen so sinne, when thou cherishest it, dooth get dayly new strength vnto it, vntill a monstrous floud of sinnes haue overcome thee.

For he whiche in this sorte abuseth the mercie of GOD : is wicked agaynst GOD : as he which hath purposed to serue the Deuill a longer time, than GOD. By this his securitie he also offendeth the Angels of GOD. For as they doe reioyce at the repentaunce of the vngodly : so without doubt they are sorowfull for their vnrepentaunce. It grieueth them that so noble a Creature of God should perish through her owne faulte.

Hee is also cruell against himselfe. For hee will rather bee euill than good, or rather bee sicke than sounde, or rather bee the bondslaue

B b. ii.

of



Rom. 8.

of Sathan, than the freeman of Christe, or rather be a begger in heauenly good things, than rich: Briefly, he wil rather perish, than be saued, than the which crueltie, doubtlesse none can bee greater. I cease to speake, that he is iniurious against the creatures of God: Whereof Paule affirmeth, that the creatures doe mourne, because the wicked doe abuse them, and doe wait for the freedome of the glory of the Children of God.

Oedipus perceiuing the incest committed with his owne mother, plucked out his owne eyes, that by this meanes he might at y least, auoyde the sight of the Sunne, and all the creatures.

For he sawe that all the creatures of God, were beholders of his vnspeakeable, and moste filthy wicked acte: and that they all, with one consent did condemne him. In like manner at this day whosoener doe liue wickedly, do perceiue themselves to bee accused of all the creatures before the tribunall seate of God.

The third is: The enstraunging of the minde from God, And finall Induration. For by howe much y longer repentance is differred: by so much is it become the harder. For euen as the matter goeth in the diseases of the body: so is it also in the disease of the minde, which is sinne. For, by how much the longer the medicine of the body is differred: by so much the disease is made the more dangerous, and is the hardly cured, yea sometime, through continuance it becometh vncureable, as it appeereth in the disease  
of



of a Canker: where if the malady bee not forth-  
with in the beginning kepte vnder by fire, or  
iron: it is to bee feared, least by little, and little,  
it will growe so strong, that it will vtterly take  
the man away. This is the same thing whiche  
Salomon sayth: A young man walking after his  
owne wayes, when he is olde, shall not goe backe  
from the same. And Ieremie sayth: If the man of  
India may chaunge his skinne, and the Cat of the  
Mountaine her spottes: ye also may doe well when  
ye haue doone euil. For dayly custome is made  
another nature. This daunger of Induration  
should woorthly mooue vs to the ripening, (or  
hastening) of repentance.

Consuetudo  
diuturna, al-  
tera fit na-  
tura.

The fourth is: An euill conscience, than the  
which, there is nothing more greuous, nothing  
more heauy, nothing more miserable. They  
whiche are delighted in the myre of sinne: are  
compelled, to beare about with them, this wit-  
nesse of their owne wickednesse. An euill con-  
science (sayth Bernarde) is her selfe a witnesse of  
our offences, she is the Iudge, she is the tormentour,  
she accuseth, she Iudgeth, she punisheth, she condem-  
neth, Albeit the same be cut of for a time, and as it  
were, seared with an hot iron: yet notwithstan-  
ding she will sometimes shew foorth her selfe, and  
(if not before) yet (at the leaste) in the agonie of  
death, she wil be present as a thousand witnesses: she  
will accuse, she will condemne, she will punish. For,  
an euill conscience is a certaine diuine testimony,  
imprinted in the mindes of men, of the Iudges-  
ment heereafter to come vppon the obstinate,  
and



and of the punishments which they shall iustly sustayne.

The fifth is: Offence, and guiltinesse of the sinnes of others. For in an offence giuen, there is a double euill, namely, The deede, and the example. As through the fact by it selfe, the lawe of God is violated: so by the example thy neighbour is hurt, for immitation, or following thereof. Heereof proceedeth that lamentable exclamation of Christ: VVo be vnto the man, by whom the offence cometh. And againe: He which offendeth one of these little ones, which beleue in me: it were better for him, that a milstone were hanged about his neck, & that he were drowned in the depth of the sea. Paule pronounceth those to sin against Christe, & to destroy the weake brethren, which vse indifferent thinges with offence. But what is to be thought of him which (either through erronious doctrine, or wicked life) leadeth many into destruction? That so great wickedneses doe abounde in the worlde at this day, cometh it not hereof, that one thincketh that labors full for him, which he seeth another doe: whom by and by another immitateth, and him another, vntill (through the scabbednesse of one member) the whole body almoste of the Church beeing infected is deformed.

The sixth is: The priuation of spirituall riches, of which, onely the holie in the Church of Christ are partakers. For, so longe as manne lyueth without repentance, hee is without the ioy of the holie Ghoste, hee is destitute of the peace of  
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conscience, hee is deprived of spirituall consolations, in his misery: neither is hee partaker of the prayers of the godly Christians.

The seventh is: The delicates (or daynties) of the Diuell. For, as the Angels in heauen, doe reioyce ouer man when hee repenteth: so the Diuell is thoroughly imbrewed, with highest delights, and (as it were) with moste pleasant pleasures, when he seeth men, (specially those which haue given their names vnto Christe) to liue without repentaunce. For, the sinnes of men are (as certayne of the fathers say) the delicate dishes of wicked Diuels.

The eighth is: The consideration of the tragicall examples of many menne, whiche, for their contumacie haue beene caste, of G O D into paines eternall. In the number of whome, are Cayne, Pharao, Saule, Achitophell, Iudas, Iulianus, and infinite others. We see also how many nations, which haue heard Christe, and his Apostles haue perished: beeing turned away to pernicious errors of the Deuill, the Turke, and the Romaine Antichriste.

Ninthly: Let this cogitation also enter into thy minde: That Repentaunce is not so the worke of man, as the the gifte of G O D: whiche if thou contemnest, whiles it is, (day from day, and oftentimes) offered vnto thee, of God: it is to be feared, that hee dooth oftentimes caste his precious pearles before swine.

The tenth is: The condition of late Repentaunce: For it is oftentimes rightly sayde: Late Repen-

Sera pœniten  
tia raro vera.



Repentaunce is seldome true. Hee is not to bee iudged to repent, whiche after he is not able to sinne, doth feigne repentaunce. And Augustine sayth: The repentaunce whiche is required of him, onely which is about to dye: I feare mee leaste that same repentaunce doe also dye. I say this, (not that I doe denye the mercy of God to be giuen vnto those, which beeing about to departe forth of this life) doe repent: but that we may consider how dangerous it is to protracte repentaunce vnto the laste gaspe of this lyfe.

It seemeth good vnto me to collect breiefely, these reasons: the consideration of whiche, will keepe euery of vs in the feare of God, that wee abuse not the greatnesse of his mercie to our owne destruction.

Almightie GOD bende our heartes vnto true, constant, and healthfull Repentaunce, that wee may be the Children of God: and that wee may all, and singuler (with olde Symeon, from the botom of our heartes, when wee shall departe foorth of this lyfe,) ioyfully sing: Now Lorde let thy seruauent departe in peace, according to thy worde, &c.

Howe shall a Christian perseuer vnto the ende, that he loose not Faith: and the grace obtayned in our Lorde Iesu Christe.

Wise, and prudent Physitians, beeing called to the sick patient: doe apply themselves to doe two thinges. First, they bend all their Diligence, (by their arte, and counsaile) to take away the present Disease, Furthermore, that  
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(vnto the patient restored to his former health,) they may prescribe an order of liuing: least they fall back againe into their disease, & so become the authours of their owne destruction. The examples of these, wil I follow: & because I haue hether to brought forth of the worde of God, the worde of saluation) remedy against sinne, death, & damnation: I wil now also bestow counsayle, by what meane it may bee accomplisshed, That hee which hath receiued Christe with his benefits, may also continue, and obtayne those euerlasting good thinges, whiche Christe hath merited for all those which repose their confidence in him. **If I shall therefore saye with Paule:** ( Fight thou a good fight, holding fayth and a good conscience: ) **I haue comprehended the whole matter.** But if any man goe forwarde further, to saye: Howe is Fayth and a good Conscience to bee retayned? **I aunswere:** The Scripture nameth The feare of God, The hyste, and cheefest wisdome of the Children of God. For, this feare containeth vs in duety, and obedyence towardes **G O D:** in whose sight wee walke. It hath foure conditions.

1. Tim. 1.

Eccle. 1.

**First:** It is heedful, leaste it should offend God.

**Secondly:** It doth diligently execute the things which are commaunded it.

**Thirde:** It carefully auoydeth all lyinges in waite, deceiptes, and subilties.

**Fourthly:** It seeketh and imploreth ayde, against his enemyes.

**First of all, he which feareth God, doth busily**  
C c. take



take heed, that by any meanes, hee offend not  
G O D. for this cause The feare of the Lorde is  
called in the 19. Psalme, P V R E : because that  
he whiche feareth God, considereth what evils  
he was subiect vnto by reason of sinne : hee con-  
sidereth, & Christ hath suffered his most bitter  
Death, to take a way sinne : hee considereth that  
whether hee wake, or sleepe, sit, or walke, eate,  
or drinke &c. he is cōuerlant in the sight of God.

Furthermore hee remembreth that infinite  
glory, whereby he is adopted into the societie of  
the Sonnes of God, that hee might shew him-  
selfe in all things obedient, to his moste louing  
father: he considereth that sinne is the marke of  
the Children of the Deuil : he considereth him-  
selfe to bee a member of Christe, and partaker  
of that holy fellowship with G O D the father,  
the Sonne, and the holy Ghoste, and so forth  
with all the electe of God : hee considereth that  
Sinne is spirituall Adultery, breaking the ma-  
riage knotte, whiche is betweene the Soule of  
man, with her Bridegroome our Lorde Iesu  
Christe : hee considereth, that it is not comely,  
that hee woulde turne the Temple of G O D,  
into the habitation of the Deuill : neither that  
hee oughte to expell the holy Ghoste forth of  
his hearte, whose benefites so exceeding, and  
many he hath effectually proued : Hee is at a  
point, that he wil not deale traiterously against  
his Lorde and redeemer Christe, to gratifie the  
Deuill : Hee considereth that hee must so trade  
ouer his life : that ( through any manifest wic-  
kednesse)



kednesse he bee not an offence to any, or that through him, the Gospell be not euill spoken of.

These, and suche other considerations will breede in the hearte of man, the feare of God, and a study to auoyde sinnes, and fallinges a gaynst the conscience. GOD graunt that euery one of vs, may continually beare aboute with vs, in our heartes, these considerations.

Secondly: He which feareth GOD, Obeyeth the Commaundements of the Lorde: For, as the Psalme sayth: He hath great delight in his commaundements: (that is to say:) He yeeldeth due reuerence, and obedience vnto GOD, according to his Commaundements, with his greatest pleasure of minde. From this true worship, (or seruice) of GOD, the Papists haue many peeres hether vnto, so wylve erred: whiche doe rashly teache, that God is to bee worshipped with the precepts of men: and doe bynde all the worshipping of GOD, to the Priestes, and Monckes of their order: whom (with manifest deceiptes, notwithstanding and for lucre sake) they doe bouldely affirme, to serue God aright, only: and to haue also saleable works of supererogation.

I will therefore adde somewhat concerning this matter, whereby euery man may learne, rightly to frame his iudgement: touchinge the true worship (or seruice) of God,

Cc.ii.

Of



The way of life.  
Of the worship (or seruice)  
of GOD.

The definiti-  
on of the  
true seruice  
of God.

**T**HE VVORSHIP, (or seruice) of  
God is, A worke commaunded of  
GOD, wrought through Faith, (prin-  
cipally) to the setting forth of the glo-  
ry of God. In this definition, there bee three  
thinges, whiche in the true worship of God, are  
necessarily ioyned together.

**First:** The matter (or materiall parte) which is,  
A worke commaunded of God.

**Secondly:** The cause, namely, That the same  
worke be doone of faith, in Iesus Christe.

**Thirdly:** The end, namely, The glory of God,  
which the worker respecteth, that by this  
meanes he may declare himselfe obedient,  
to his heavenly father.

The prooffe  
of the definiti-  
on.

That this worship must bee, A worke com-  
maunded of God, he himselfe in the 20. Chapter  
of Ieremie teacheth vs: VValk ye in my Com-  
maundements, and not in the Commaundementes  
of your Fathers. And Christe when he sayth: In  
vaine doe they worship me, teaching the doctrines,  
and Commaundements of men. That is to say:  
They thinke mee to bee worshipped, when they  
goe busily aboute those thinges, wherein man  
iudgeth the worship of God to consist: but they  
wander farre wide, and loose all their labour.

And Paule manifestly condemneeth all wil wor-  
shippings, that is to say, all those worshippings,  
which men inuent, of a good intention, as they  
call

Collo. 2. 23.



call it. Heereby, this rule is established: That no worship, (or seruice) is acceptable vnto God, but that which GOD himselſe, in his owne word, doth ordayne, and commende vnto man. For, on the worde dependeth the purenelle, and holynesse, of eche woork.

A generall  
rule to bee  
obserued.

Furthermore, that fayth is necessarily required, to the substance of this worship, is euident heerby: because God requireth a pure, and sincere worship: which cannot be peelded of any man, whose hearte is with all abhominable filthynesse defyled and corrupted in the sighte of God. Paule affirmeth, the hearts of the vnfaithfull to be vncleane, and defyled: therfore it must needes be, that their works (albeit they appeare fayre, and beautifull in the sight of the worlde) are abhominable in the presence of God. Wherefore, to the Romanes Paule sayth: VVhatsoeuer is not of Fayth, is sinne. And to the Hebrues. It is impossible, without Faith, to please God. But, what then woorketh fayth? Fayth purifyeth the heart of man: for so sayth the Apostle: By Fayth purifying your heartes. But this thinge comineth to passe, (not that fayth of her owne nature obtayneth that efficacie:) but that the consciences of the faythfull (as the Apostle speaketh) are sprinkled with the blood of Iesu Christ: where with they are cleansed from all their deadlye offences,

Rom. 13.

Heb. 11.

1. Pet. 1.

Moreouer, that the worship (or seruice) must (principally) respect the glory of God: Paule teacheth saying: Doe ye all things to the glory of God

Cc.iii.

For,



For, inasmuch as we are created, and also more  
ouer redeemed, that wee should worship God:  
Doubtlesse it becommeth vs to yeelde due wor-  
ship vnto God, for his commaundement sake. A  
worke therfore which is doone after this man-  
ner, (According to the commaundement of God,) (proceeding from Fayth) and (vnto the glory of God): is called a holy, a pure, & so a worship, (or seruice) pleasing God. Whether therfore, this sorte of worke, be inwarde, or outwarde, a high kinde of worke, or a base: it is notwithstanding iudged a spirituall seruice of God, because it proceedeth not from the flesh, but from the spirit of faith, which hath respect to  $\text{h}$  glory of God. But wheresoeuer any one of these thre is wanting: there the worke of man deserueth not to be called a seruice, or worship grateful, and acceptable vnto God. That Pharisee of whome the Gospell maketh mention, & that Courtier Cornelius, of whom it is written in the Actes of the Apostles, gaue almes: by the benefit wherof, many were releued and comforted. Heere, bothe of them do one & the same workes, yet notwithstanding of  $\text{h}$  almes of these twaine,  $\text{h}$  differēce is great. The almes of the Pharisee, were not  $\text{h}$  worshipping of god, because they neither proceeded from fayth, neither tended to the glory of God.

But Cornelius, albeit he was not fully instructed in the knowledge of Christe: yet notwithstanding, forasmuch as he beleued, & hoped for saluation, and bestowed his almes through the commaundement of God, vnto God his glory,  
and



and the comfozte of the pooze): his almes were, a pure, holy, and acceptable worſhip, (or ſervice) vnto God. Therefore the Angel ſayth, to Cornelius Acts. 10. Thy prayers and thy almes are come vp into remembraunce in the ſight of GOD. Dauid, and Scipio, Doe bothe fight agaynſt their enemies: the warre of Dauid was a worſhip, or ſervice of GOD, but not the warre of Scipio.

For Dauid hauing the Commaundemente of God, beleeueth, and holdeth battayle, to the glory of God, and the defence of his people. But Scipio (inasmuch as he wanted both the commaundement of God, and faith, neither ſought the glory of God) his battails were only wicked, and cruell butcheries of men, in the ſight of God.

After the like manner two Maydens (of the which two, one fearing God, the other indewed with no feare of God (albeit they two bee occupied about one, and the ſame woork, as cleaning of garments, yea, or wypping of ſhoes, or doing any other commaundement of their Maſtreſſe: yet notwithstanding, onely the works of the maiden which feareth God, are the worſhipping or ſervices of God, forasmuch as they are doone of faith, according to the precept of God, commaunding obedience of ſervants towards their Maſters: but the woorkes of the other, being the woorkes of a wicked life, (albeit they doe outwardly appeere more excellent) are not the worſhippings (or ſervices) of God, forasmuch as they are defyled, with the vncleanneſſe of the heart, and inwarde filthynesse.

The



The like iudgement is also to bee had of other dooings. And verely, no worke (albeit it be glorious, & beautifull) may bee called The worship, or seruice, of God, vnlesse, the same be 1. Commaunded by GOD, and 2. be doone of him whiche beleeueth, and feareth God, 3. vnto the honouring of his name. Let this suffice to be spoken concerning The woship (or seruice) of God: where by it is easye to vnderstand, what is to bee thought of the Masses, Vigilles, Rosaryes, and many suche innumerable trifles, and inuentions of that Antichriste of Rome: which he dare vtter, vnder the title of holynesse, and the worshop of GOD, against the manifest veritie of the whole Scripture.

THE third condition of The feare of God, is, that he which feareth God, Doth studiously beware of deceipts, and lyings in waite for him. Here vnto maketh that sayinge of Syrach, Chapter. 33. No euill shall come agaynst him, that feareth the Lorde, but in the time of temptation, GOD wil vpholde him, and deliuer him from euill. Amongst many enemyes, with whome a Christian must haue conflict, there be three cheefe, which bend themselves to hinder his saluation, namely, The Flesh, The worlde, and the Deuill.

The Flesh, (that is to say) The prudence, and wisdom of man, will take in hand, either to reforme God himselfe, and prescribe a manner of worshipping him: or els by her concupiscences, & pleasures, goeth about this thing, & wee may vtterly turne away the whole man from God.

Flesh,



Fleshe, and Bloude is sayde, to will to refozme  
God, and to prescribe an order of wooshippinge  
him: when man appoynteth anye wooship for  
God, which is not commaunded of God, as it  
is doone in the papacie: and will haue this to be  
obserued, as a rule vnmoueable. (That whatso-  
euer is doone of a good intente, pleaseth GOD.

A common  
rule of the  
papister.

Agaynst these, the feare of God doth set it selfe:  
and considering such manner of suggestions, to  
be Deceipts of the Deuil: acknowledgeth GOD  
to bee wiser, than that hee needeth, or will bee  
taught of duste, and ashes. Hee therfore, which  
feareth God, thinketh thus, of good intention,  
as they call it: If so bee, that good intention be  
Directed by the woorde of GOD, it profiteth:  
but if not, it is dangerous, & if it fight agaynst  
the woorde of God, it is then, playnely hurtfull,  
and pernicious. Whosoener therfore instituteth  
a wooshippe, (or seruice) diuerse from the com-  
maundement of God, hee sinneth sower folde.

first, hee becommeth guilty of Declininge a  
way from God, because hee forsaketh the rule  
of the true wooship of God, namely, the woord  
of God.

furthermore: Hee incurreth the faulte of  
rashnesse: for that he dare bee so bould, to bring  
in a wooship not commaunded by God.

Thirde: Hee imprinteth into himselfe a note  
of horrible presumption: in that hee supposeth  
himselke to increase the wooship of God, be-  
yond that which god himself hath comaunded.

Fourthly: Hee sinneth in giuinge example,  
D D wherby



whereby others are invited to the lyke superstitions. If any man doth require examples of of this matter: hee may finde great plenty, not onely among the Papistes, but also, peradventure, among our selues. Let euery man therfore take heed, that hee attempt not, or institute any thing, without the comaundement of God.

Furthermore, Flesh, and Bloud do also vse the Counsaile of their inward, and household guest, and the sundry delightes, and pleasures of the body. Intemperantie, and Incontinentie indevoureth to turne away the whole man from God. But against these things, THE FEARE OF GOD opposeth it selfe, and on the one part, repeateth often the examples of our Lorde Iesu Christ, and his holy ones, and on the other part reconeth vp the vnhappy falles, and miseries of those which haue declyned from God: of which matter, wee haue euen at these dayes manifest examples.

THE VVORLDE in like manner, lyeth in wait for the Children of GOD, whom, (by wicked counsailes, and examples, by honoures, pleasures, riches, and prosperity of thinges) it goeth about to seduce from God: and vpbraideth to the Church of Christe, not onely her Crosse, and tribulations: but also persecuteth, and killeth as many as doo confesse Christe. Agaynst the priuy deceiptes, and open iniuries of the world: the feare of GOD, setteth, The Counsaile of GOD, The example, and will of Christ, Efficacie, and ioy in the holy Ghost, The heauenly



heauenly riches of lyfe euerlastinge, The Consolations of the holy Ghoste, vnder the Crosse, and the victory of saluation in Christe Iesu: which all the godly shall fully obteyne, when Sathan with his members shall bee cast into the paynes, of Hell, euerlasting.

Moreover THE DEVILL, with lyinge, and murther assaileth Christian people.

Agaynst him fighteth the feare of GOD, with the swearde of the Spirite, namely the woorde of God: beeinge assured to obteyne the victory through our Lord IESVS CHRIST, as in this fourth member shall now further bee sayde.

THE FOVRTH Condition of the feare of God is, That it requireth ayde agaynst these his enemies, The Flesh, The VVorlde, and the Deuill.

Of this matter Syrach: in Chapter 40. maketh mention: The Feare of the Lorde (saith hee) wanteth nothinge, neyther needeth it any helpe.

The most notable, and chiefeest refuge agaynst all the eneinyes of the Christians, is earneste, and seruente inuocation of the true, and omnipotent GOD. Which thinge Salomon confesseth, when hee sayth: The name of the Lord is a most stronge Tower, the righteous flyeth vnto it, and shall bee exalted. And GOD himselfe in the Psalme sayth: Call vpon mee in the day of tribulation, and I will delyuer thee, and thou shalt glorifie mee. Psal. 50.

DD ii.

Because



Because therefore the cheefest sorte of Christians, in all aduersities is, saythfull Prayer: I will shewe in few woordes, what is to be esteemed of CHRISTIAN PRAYER. Neither doe I thinke it to bee needefull to refute that deuclishe error, whiche the Pope hath brought in, of the Inuocation of Saintes, which is nothinge els, than a meere blasphemy of Iesus CHRISTE, the Sonne of GOD. For inasmuch as GOD in his woord, hath expressly commaunded, that wee should trust vnto him alone, and call onely vpon him, and that wee should not giue this honour vnto any creature: doubtlesse they which doe otherwise, doe greuously offend, and suffer themselues to bee fowly seduced, by the instigation of the Deuill, from the true Mediatoure, and Intercessour, IESV CHRISTE. But hee which feareth GOD, obeyeth the commaundement of GOD, (whereby hee chargeth, that hee himselfe onely, be called vpon,) and trusteth to the promyses of God, and first of all to that of Christe, promising that VVhatsoever wee shall aske in his name, wee shall receyue it, so that wee aske in a sure sayth, nothing at all doubting of his promises.

Ihon.

Of



# The way of life. Of Christian Prayer.

189

What then is Christian Prayer?



**CHRISTIAN PRAYER** (is not The true definition of Christian Prayer.  
a bablinge of many wordes, or much  
talke, as Christ in Math. 6. sheweth,  
that the hipocrites falsely supposed:)

but, It is an inwarde groning of the heart, wherby  
the minde of man is listd vp vnto GOD: And cy-  
ther geueth thanks vnto him, for benefits (through  
Christe) receyued: Or requireth somewhat in the  
name of the onely Mediatoure Iesu Christe, surely  
perswadinge himselfe to bee hearde of God.

Moses prayeth, his handes beeing listd vp vnto  
Heauen, no moouing of his lippes beeing seene.  
For, hee cryed in heart, and the Lord answered  
him saying: VWhy cryest thou vnto mee? And  
Dauid sayth: Vnto thee (O Lorde) haue I listd vp  
my soule. By these two examples it appeareth,  
that true prayer is not a bayne noyse of the lips:  
but a feruent groning of the heart, requiringe  
helpe of GOD.

To what ende then doe wee vse a recitall of  
wordes, wee bende the knees, knocke the brest,  
and in the time of praying, listd bp our eyes vn-  
to Heauen? Wee vse these outward gestures,  
that the heart of man may bee stirred bp to pray  
earnestly: that our cogitations maye bee the  
more bente, to the requiring of the things: that  
GOD, with soule, and body togeather might

DD iii

bee



bee honoured: and that publicquely, (with body, and mouth) wee might professe our fayth in **G O D**. Wherof Augustine sayth: Although the inuisible will of him which prayeth be knowne vnto God, neyther needeth hee any tokens to open the minde of man vnto him, which knoweth the speaking of the heart: yet notwithstanding, man vseth the voyces, and members of his body, that by prayinge in such sorte, the affections of man maye grow the more humbler, deuouter, and feruenter.

How is the heart of man in the time of prayinge lifted vp vnto God? That is doone (as it were) by two winges: of the which two, one is **THE CONSIDERATION OF THE MERCY OF GOD**, the other is, **THE SVRE CONFIDENCE IN THE MEDIATOUR** our **LoRde IESVCHRISTE**.

The two  
winges  
wherby wee  
are lifted vp  
in prayinge.

The Consideration of the Mercy of God consisteth in this, that **G O D** himselfe hath commaunded this woordeship of Inuocation, and hath promised, that hee will heare them which call vpon him: and also (after his hearinge, and Delyueraunce) requireth thankfulness.

These three pointes are ioyned together in the saying of the 50. Psalm: Call vpon mee in the day of tribulation (that is the Commaundement) And I will deliuer thee, (the promise of hearinge) And thou shalte glorifie mee, (whereby thankfulness is required). Therefore, when wee pray, wee must not only haue respect to the Commaundement, and promise of **G O D**: but wee must also thinke vpon thankes geuinge, which consisteth



consisteth in yeelding obedience vnto God.  
 Hereby it is euidente, that whosoever prayeth,  
 keepinge a purpose to sinne: the same may not  
 thinke, that hee shal obteyne any goodnesse: but  
 rather, by his prayer to call vpon himselfe the  
 plagues of God, for his vnthankfulnesse. For so  
 sayth the Psal. 66. If I had inclined vnto wicked-  
 nesse with my heart, the Lorde had not heard mee.

And in the 1. Iohn. 3. If our heart reprocue vs <sup>1. Iohn. 3.</sup>  
 not (that is to say, if wee bee free from an euill  
 conscience and purpose of dooinge euill,) VVee  
 haue trust to Godwarde, and whatsoeuer wee aske,  
 wee shall receiue of him. Iames the 4. Yee aske,  
 and receiue not, because yee aske amisse, euen that  
 yee may consume it vpon your concupiscences.

Therefore, let the Christian which is about to  
 pray, follow the rule geuen of Paule in the 2. of  
 Timoth. 2. viz. Let euery one which calleth vpon  
 the name of the Lord, depart from iniquitie.

THE OTHER VVINGE wher-  
 by in the tyme of prayinge, the heart of man  
 is lifte d vp vnto G O D, is, A SVRE CON-  
 FIDENCE, in the Mediatour our Lorde \* Or layed  
 Jesus Christe, which hath \* geue vnto his downe, viz.  
 Disciples this moste sweete promise: VVhat- in the 16. of  
 soeuer yee shall aske the Father in my name, hee Iohn.  
 will geue it you.

In this moste ample promise of Christe,  
 two things are chiefly to bee obserued namely,  
 the vniuersal signe (VVHATSOEVER) and  
 the maner of Inuocation, (IN MY NAME.)

The vniuersal promise is to be restreyned, to a

DD iiii.

certayne



certayne kinde, that the sentence of Christe may bee this : VVhatsoeuer yee shall aske, (that is,) Whatsoeuer yee, beeing the Children of **G O D** Shall aske of your heavenly Father, (that may be profitable for your saluation, and Commoditie) the same hee will geue vnto you. So S. Iohn also declareth the same, in the 1. Iohn 5. when he sayth: VVhatsoeuer wee shall aske **A C C O R D I N G E T O H I S V V I L L**, hee heareth vs. For, it beeseemeth not good Children, to require any thinge of their Father, which might bee contrary to the fatherly will. For, if a sonne doth require of his father a Scorpion, or a serpent, or, a thinge any way hurtfull, surely it is agaynst the will of a father, neyther will the father giue that thing, which the sonne requy- reth. Let the Children of God therefore, keepe these two rules: The first is this: VVhen wee require of **G O D**, those good thinges, which we may vse eyther well, or yll: let vs aske those thinges, with Condition, saying: Graunt mee (O Lorde) this, or that thinge, (if it bee auayleable for mee,) and if it hinder not, those thinges, which are far more better, and excellent. So in times past, the holy Martyres prayed, and wee also at this day, after the same manner, doo submit our selues to the diuine pleasure: when wee pray agaynst, eyther pestilence, war, or other punishments of **G O D**: or beseech God, for the obteyning of health, and the necessaries of this lyfe.

The seconde rule is this: VVhen wee desire of **G O D** those good thinges, which wee can not abuse:



buse: those things are to bee required without all Condition. Of this sorte of good things, are, The knowledge of God, the increase of fayth, true godlynes, patience vnder the Crosse, & other giftes like vnto these. The foundation of this rule, is, the knowledge of the will of God, who would haue al men to be saued, and come to the knowledge of the truth, as it is at large shewed before. 1. Tim. 2.

THE OTHER THING which I said was to bee noted, in that most sweet promise of Christ, is, THE MANNER OF INVOCATION, which is expressed when he saith: (In my Name,) that is to say, VVhatsoeuer yee shall aske in the knowledge, and Confidence in mee: the same, the Father will geue you, for my sake, which am your aduocate, intercessour, and Mediatoure, with my Father, and your Father: yea, the Father loueth you, for my sake, because yee are my members, yea rather, my brethren, and his adopted sonnes.

Furthermore, of what sorte the knowledge of Christe should bee, and what manner of Confidence, our confidence in him should bee, wee haue Declared before: therfore, I will now, only giue adimonition of this thinge, namely, How wee should be affected, as often as we do heare this promise of Christe: (VVhatsoeuer yee shall aske the Father in my name, hee will geue it you:) For it conteyneth, both, manifolde doctrine, holsoine adimonitions, and effectuell consolations.

The Doctrine is manifolde: For, first, it  
 E e teacheth



teacheth, that all imagination of our owne woorthynesse, is to bee excluded from our prayers. For, when, wee praye in the name of Christe: wee acknowledge, Christe to bee only woorthy, for whose sake wee are heard of God. Moreover, wee learne a difference, betweene a Christian Prayer: and the prayers of all other sectes. For, Christian Prayer is grounded vpon the Confidence in the Mediatour: whom, forasmuch as prophane men doo not confesse, their praier is voyd, & destitute of al foundation.

The admonitions are these: that this manner of prayinge, admonisheth vs, of our blindness. For, when wee must aske in the name of Christ: it is not to bee doubted, but, that those thinges are very great, which must bee asked. Wee must therefore open our eyes, and looke diligently about vs, what thinges publicquely, what priuately, are greuous vnto vs: what inwarde, what outwarde, what Corporall, what spirituall thinges are lackinge: that in all these thinges, wee may lifte vp our heartes to our most mercifull Father, and aske of him, in the name of our Mediatour IESV CHRISTE, surely, and without doubt, trusting, that he will giue vs those thinges which are necessary for vs (so that wee praye in a firme fayth,) and that those thinges which wee require, may be hollesome for vs, as it is already sayd.

The Consolations are: that this manner of praying comforteth those which praye, agaynst two most great impedimentes of Inuocation: namely



namely: Fleshly Distrust: and, Our owne vnworthynesse. For, vntlesse when wee pray, we were stayed vpon the confidence of the Mediatour: our Fleshly distrust, (which the remembraunce of the manifold sinnes of our whole lyfe, dooth augment) would feare vs away from praying, and wee should all the sorte of vs, be easily subdued, beeinge throwne downe prostrate with the consideration of our vnworthynesse, who of our selues are vnworthy to come into the presence of **G D**, but the confidence in the Mediatour, healeth these maladies. For, it both ouercometh fleshly distrust, and boasteth not her own worthynesse, but the worthynesse of Christe. Hereunto apperteyneth that sayinge of Paule Rom. 5. By fayth we haue peace with God, through our Lorde Iesus Christe, by whom also wee haue accesse, through fayth, vnto this grace, wherein wee stande. &c

With these thinges notably agreeeth, the answer of our Lorde, geuen to the Woman of Samaria, in Iohn 4. For, so hee sayth: The hower commeth, and now it is, when the true woorshippers, shall woorship the father, in Spirite, and in the truth, for such the father seeketh to woorship him. The Woman of Somaria thought, that the efficacy of Prayer, depended vpon the dignitie of the place: for, (sayth shee) Our Fathers woorshipped in this Mounteyne, and yee saye, that at Ierusalem is the place, where menne ought to woorship.

Ce ii.

From



From this opinion, Christe calleth backe the Woman, and propoundeth vnto her, the true manner of woorshippinge, namely: That shee must worship the Father, in Spirit, and in the truth. When hee sayth, IN THE SPIRITE, hee maketh a difference, betweene that prayer, which proceedeth, onely from the mouth, and that which proceedeth from the Spirite: which Spirite worketh sayth in the heart of man, wher vpon Dependeth and from which proceedeth, true adoration. When hee sayth IN THE TRVE TH: he interpreteth two old figures: the former of the mountayne, in which Iacob prayed: the latter, of the place, which was at Ierusalem and was called THE PROPITIATORIE. For, that Mountayne of Iacob did put vs in minde, that when wee praye, wee should not respecte anye dignity of places in the worlde: but, that (from all the lowe valleyes of this world) wee should lifte vp our heartes, vnto the Hilles, that is to say, vnto Heauen. And Christe willett the same thinge, when hee commaundeth those that praye, to say: Our Father which art IN HEAVEN.

The latter figure Christe expoundeth, when hee sayth: They shall woorship the Father IN THE TRVETH. This Trueth is set against this place at Ierusalem, which was called THE PROPITIATORIE. For this place was a figure of the true propitiatorie Iesus Christe our onely Mediatoure, without whom, there is no entraunce open for anye to enter into the Holy



Holy of Holyes, that is to say, into Salvation, and lyfe everlasting. By this reason is also excluded from Christian prayer, all hypocrisie, and therewithall is necessarily required, true, and feruent Zeale of minde in the time of prayer: so that there must bee a consonancie, and agreement of the heart, and mouth, that the one say or speake not otherwise thā the other thinketh.

Thus it is shewed, that THE FEARE OF GOD, is the beste keeper of fayth, and of a good Conscience in vs: as beeing that thinge, which studiously auoydeth Sinne, obeyeth the Commaundementes of God, dilygently bewareth the deceiptes of the flesh, the worlde, and the Deuill: and, (beefore all thinges,) seeketh (in these manifolde daungers of the worlde,) helpe at the handes of G O D, by earnest, and Christian prayer: and, by this meanes, perseuereth constant vnto the ende, (that is to say) endureth so longe, vntill G O D calleth vs from this vale of misery, and receybeth into Heauen to himself, the soules of the godly, which depart from hence, in the inuocation of Christe: their bodyes in the meane season resting in the duste of the earth, subiect to corruption, in testimonye of the iuste Iudgemente of God: which shall raise vp agayne our bodyes in the last day, and (beeing agayne restored to their soules) shall quicken them, that we his Children may enioy eternall lyfe: and beeing finally taken awaye from all chaunges, and daungers of this world, may remaine in perpetual ioyes, with the Lord,

Ce iii.

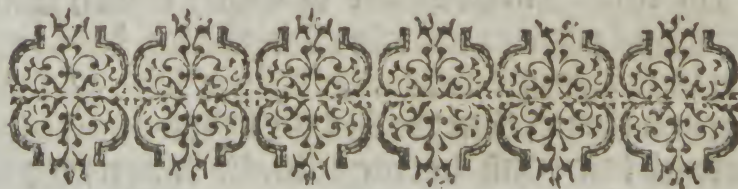
and



and our only Saviour I E S V C H R I S T,  
to whom, with the ffather and the holy ghost,  
bee prayse, honour, and glozy for ever, and ever,  
Amen.

These thinges I purposed to write, of the  
principal pointes of our religion, for their sakes  
which do vnderstand, our common Language.  
Which I also will to remayne, in place of the  
Confession of my fayth, and doctrine, which I  
haue taught, and professed in this Schoole of  
Hafnia, about the space of 30. yeares. I bee  
seeche the Christian Readers, that of this, and  
other my writings, they would iudge, not by  
the quarellings of vnlearned, & proud spirites,  
but by the woord of G O D.

G O D bee mercifull vnto his Church, and  
with clemency turne away the dissentions, and  
corruptions of the pure Doctrine, and assist vs  
all with his holy spirite: by whose assistance,  
wee may in such sort daily increase in the know-  
ledge of the true God, in fayth and newnesse of  
lyfe: that in the last day wee may bee founde in  
the number of the elect children of God, through  
I E S V S C H R I S T E our Lorde, Amen.





A small forme of Daily Prayer,  
to bee daily vsed.

A Thankesgeuing for all God his giftes, and  
Benefites in generall.



Eternall God, and mercifull Father, I giue  
thee thanks, by thy welbeloued Sonne our  
only Mediatour, Lorde, and Sauour Iesus  
Christ, for all thy giftes and benefites, as wel  
Coꝝpozall, as Spirituall, tempoꝝall, and eternall,  
which are moe, and farre greater, than that they may  
be, either in minde receiued, or with words expꝛessed.

For the preseruatiō of the Church, or  
Congregation of Christe.

I beseeche thee, most mercifull God, and heauenly  
Father, by the name of thine onely begotten Sonne,  
to defend thy Church, and Congregation in all partes  
of the woꝝlde, and conserue the purity of thy woꝝde:  
that the kingedome of thy Sonne may bee increased  
thꝛoughout all the woꝝlde, and that many may declare  
thy goodnesse, and mercy for euer.

For the Realmē, Prince, Counsayllours,  
and euery estate of lyfe.

O Almighty God, and heauenly Father, geue vnto  
this Land, safe, and peaceable gouernaunce, vnder  
thy protection: gouerne with thy holy spirite, our most  
mercifull Soueraigne, the Counsayllours of the  
Realme, and euery one in his estate of lyfe: that we  
may leade a quiet lyfe, in all godlynesse, and honesty,  
to thy glory. 1 Tim. 2.

For the forgiuenesse of sinnes, and obtey-  
ninge of grace.

Waite



**W**ipe out (O Father of mercies) all mine iniquities, through, and for thy Sonne his sake, crucified and rayled by agayne for vs: (with the righteousness of thine onely begotten Sonne) make mee righteous: cleanse my heart with thy holy Spirit: teache mee thy waies, and lead mee in thy truth: make clean my minde, that all wicked cogitations, corrupt affections, and unhappy counsailes, carelesse stubbornnes, and (to conclude) all wicked factes, may departe farre from the same: illuminate the same with the light of thy grace, that it may couet, will, desire and do those thinges only, which are pleasaunt vnto thee, and wholesome, and profitable for the Church of Christ.

For the ayde of God in the needefull businesses of our vocation.

**G**ue mee vnderstanding (O Lorde) and assiste mine indeuoures, that I may faithfully, and diligently perfourme the workes of my vocation, to the glory of thy name, the edification of thy Church, and the commodity of my neyghbour.

For the grace of God to lyue well, and dye well.

**G**raunt mercifully (O Lord) that, (by thy assistance) I may perseuere in holding fast a lively fayth, and a good conscience, vnto the last breath of this lyfe: that when my hower shal come, I may quietly sleepe in the Inuocation of my Lord Iesu Christe, and that I may obteyne eternall life through him: in the which life, I may (with all the electe) for euer, honour, and glorifie thee: To thee alone bee honour, prayse, and glory with thy Sonne, which lyueth with thee in the vnity of the holy Ghost, one God, world without ende. Amen.

FINIS.



iniqui  
e, cruci  
ghteous  
e righte  
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